



FULL NOTES  
TO  
BLACKIE'S SELF-CULTURE

WITH INTRODUCTION, SUMMARIES, AND QUESTIONS

BY

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Texts for 1896, 97, 98, 99*



M A D R A S  
V J MANICKAVALOO MOODELLIAR & Co

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1906

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PRINTED BY  
V. J. MANICKAVALOO MOODELLIAR & Co.,  
AT THE IRISH PRESS, 163, FORHAM'S BROADWAY, MADRAS

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# INTRODUCTION.

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## I BLACKIE. HIS LIFE AND WRITINGS

JOHN STUART BLACKIE, the second son of Alexander Blackie and Helen Stodart, was born in a mansion in Charlotte Street, Glasgow, on 28th July, 1809. He was derived paternally from a stock of solid Borderers who had been settled on Tweed-side near Kelso for several generations. His mother, daughter of William Stodart, an architect of some renown who resided at Hamilton, was the scion of an old Border family from Selkirkshire that had settled in the Upper Ward of Lanarkshire about the middle of last century. When he was three years old, Alexander Blackie received an appointment as Agent for the Commercial Bank in Aberdeen, where he spent the rest of his life, and whither the young Blackie was transferred. He was very fortunate in his first teacher, Peter Merson, an excellent Latinist of Marischal College, and an intelligent student of mankind. When he left this master's Academy, he was a fairly good Latin scholar and one who had learned the art of self-dependence. The lad entered Marischal College at twelve, and matriculated there, having gained a small bursary when he entered, which he resigned to a poorer student. His three years' course was not specially distinguished, the most noteworthy circumstance being that the study which proved most attractive to him was Natural Philosophy, chiefly because Professor Knight could make the subject interesting. His father decided that he should be bred to the law as a profession, and in 1824 he began his apprenticeship. He addressed himself to his studies with

industry, but the sudden death of an acquaintance—a young advocate—gave him a shock and interrupted his course. It rudely awakened the serious side of his nature, and an inward voice persistently called upon him to consecrate his life to religion. His father consented to the proposal that he should proceed to Edinburgh University to complete his Arts course and then enter upon the study of Divinity. He spent a year there under Professor John Wilson and Dr Ritchie, and his serious convictions interfered with his studies. He spent much of his leisure time in charitable work in the closes and wynds of Edinburgh and devoted himself to the study of ultra-Calvinistic books. So he returned to study Divinity at Aberdeen University, under Principal Brown and Dr Duncan Mearns. The cold Moderation that prevailed in Aberdeen had a chilling effect upon his religious fervour, and a casual work from Dr Patrick Forbes, Professor of Humanity and Chemistry, made him lose his faith in formulated theology. As his Divinity course neared its conclusion, the serious problem of his future confronted his father. In his difficulty he applied to Dr Forbes, who advised an educational visit to Germany to rub off the abnormal corners of the young man as he might see men and cities there and get the polish which only travel can impart.

Pitchforked into the centre of Europe, John Stuart Blackie lived there for nearly two years, from April, 1829, to the close of 1831, studying for a short time at the University of Göttingen, where the two Forbes youths remained. He then went on to Berlin, and the Professors under whom he studied at this famous University were Heeren, Saalfeld, Blumenbach, and Ottfried Müller. At Berlin it was Blackie's good fortune to meet with Schleiermacher, Neander, Raumer, the historian, and Boeckh, the philologist, and the influence they had upon the receptive mind of the young Scottish student was very pronounced. His German education took the conceit out of him so far as pride in the Scottish university system was concerned.

He then extended his sentimental journey into Italy and was hospitably received at Rome by Chevalier Bunsen. He studied antiquities under Professor Gerhard and wrote an archæological essay in Italian, which attracted some notice at the time. He wished to visit Greece, but, his father having sternly ordered him home, he reluctantly made his way back to London, and thence to Aberdeen.

Ardently fired at first with the common Scotch ambition for 'the poopit' and urged thereto by constitutional piety, he went through the whole theological course. But conscience and Calvin disagreeing, he left the gospel and turned to the Law. He removed to Edinburgh, where he began his studies for the Scottish Bar, and, by dint of sheer determination, passed his examination and became a full-fledged Advocate in July, 1834. Destined for literature, he did not succeed at the bar, and held only two briefs during five years. He, therefore, eked out his income by writing articles on German subjects to *Blackwood's Magazine* and to the *Foreign Quarterly Review*. Though a briefless barrister, he fell in love with his cousin Eliza Wyld and paid respectful court to her. But her parents parted the lovers as Mr Blackie had no settled income nor immediate prospects. At this crisis, fortune smiled, a Latin Chair was founded at his *Alma Mater*, and Mr Bannerman, a banker and old friend of the Blackie family, took up Blackie as his candidate. As splendid testimonials were forthcoming from Sir William Hamilton, Professor Gerhard, and many other men of weight, Blackie was appointed as Regius Professor of Humanity at Marischal College in May, 1839. His appointment, unsuccessfully opposed in court, because he would sign the Confession of Faith only with an explanation, became a turning point, according to Taylor Innes, in the history of University Tests. Installed as Professor, he won his beloved and wedded her.

At Marischal College he polished good Aberdeen granite for eleven not altogether congenial years, and alarmed Con-



servative Professors by pamphlets and letters in the *Scotsman*, advocating unwonted but enlightened reforms in Scotch Colleges. The most notable action during that decade was the strong agitation which he got up for the abolition of University Tests, which ultimately resulted in triumph for the progressive party. The period was memorable also, because it saw the completion of his translation of *Æschylus*—a more remarkable work than his *Faust*.

The publication of *Æschylus* had an important effect upon his academical career. It had placed him amongst the foremost Greek scholars of his nation, and when the Greek Chair at Edinburgh University became vacant through the death of Professor Dunbar on 7th December, 1851, Blackie's friends in the Scottish metropolis urged his claims so strongly that eventually he was appointed to the post by the Town Council of Edinburgh, and he entered upon his duties at the beginning of the Session of 1852-3. This was a position which he had long desired and which, when secured, he held for thirty years till he resigned it in 1882. He made the Chair famous, and the energetic Professor spread everywhere the love of learning for its own sake amongst his fellow-men.

Persuaded by the pertinacity of his friends to turn his attention rather to original poetry than to translations, he published his first volume of poems in 1857 entitled *Lays and Legends of Ancient Greece*, to which a series, called 'Braemar Ballads' was appended. These *Lays and Legends* made no name for him as they lacked both fervour and polish. In December, 1859, appeared his *Lyrical Poems*, a curious medley of songs of love and battle, of present and past times, which do not rise very high above mediocrity. The *Lays of the Highlands and Islands*, published in August, 1871, were more appreciated because of the graphic descriptions of Hebridean scenery which they gave, and his *Songs of Religion and Life*, issued in January, 1876, were received with applause rather for the devout spirit they displayed than for any special grace.

of diction. The *Messis Vitæ*, published in October, 1886, was his last volume of poetry, and is interesting as the outcome of an extended experience of life

It was neither by his *Æschylus* nor his *Homer* (1866), laborious as these were, that Blackie became known to a very wide circle of readers. His little volume entitled *Self-Culture*, published first in 1873, and since re-issued almost annually, did more to bring him face to face with the great world that lies outside the Universities than his most scholastic works. In a letter addressed by Blackie some years ago to A. H. Millar, he says — 'Verily, this is the day of small books.' This was the result of his experience with *Self-Culture*. He found that the condensed wisdom contained in less than a hundred pages appealed powerfully to the very class for whom it was written, and its influence upon the young men who have read it and pondered its maxims must have been very great.

To follow Blackie in his various activity after he left the Greek Chair would swell the number of pages. A visit paid to Oban in 1863 had led him to fix his residence at Altnacraig, which continued to be his Highland home for many years. Here his attention was first directed to the Gaelic language, and efforts had been made for the endowment of a Gaelic Chair in Edinburgh University. But the sum wanted was £12,000, and there seemed to be small prospect of its being collected. In a happy hour Blackie was persuaded to become the champion of the cause. For four years it occupied much of his time and most of his thoughts. He stumped England as well as Scotland, and held forth fervently upon platforms. His enthusiasm resulted in his carrying through the proposal triumphantly, and the Chair was founded, endowed, and satisfactorily filled by a Highlander as enthusiastic on the subject as himself. His book on *The Language and Literature of the Highlands*, which gives an interesting account of recent Gaelic poetry, is a useful and unprejudiced contribution to the Ossianic controversy.

In 1894 he drew up a brief retrospect of his interest in educational progress—of what he had done and of what he had endeavoured to do, and it was a record he might regard with justifiable satisfaction. The Hellenic Society, founded by him, met at his house, in December, and read and discussed the 'Promethean Bard'. On Christmas he entertained a pleasant luncheon party. On March 2, he passed peacefully away at the great age of eighty-six.

Blackie was so largely before the public in some form or other as lecturer, writer of newspaper letters, or agitator, that his name was a household word throughout the land. In his fancied seclusion and well-earned repose, he was like David in the Cave of Adullam, for 'every one that was in distress, and every one that was in debt, and every one that was discontented gathered themselves unto him, and he became the champion of the oppressed and sent none sorrowfully away'. This was the true secret of his popularity. Unlike the majority of human-kind who become soured and querulous as age steals over them, Blackie retained the dew of his youth when he had passed far beyond the allotted span. Though learned as a pundit, he could kindly sympathise with the perplexed youth's first struggles in the initial mysteries of Greek. Secure in his later years from all danger of poverty, his ear was ever open to the cry of penury. Bitterness or animosity had no place in his heart. His sympathies went out towards all mankind, not merely in a rhetorical figure of speech but actually. Such a man need not be a great philologist, a profound metaphysician, and an eminent poet to win the affectionate regard of men. It is the *human* element in him that makes the whole world kin. Of him it might be said as it was of another large-hearted poet,—

Nature on thee the poet's power bestowed,  
A genial humour, and a trenchant wit,  
That now like mild heat-lightning gleamed and glowed,  
Now with a sudden flash life's centre hit.

All the great gifts that lavish Nature gave  
 By study, culture, art, were trained and formed,  
 As scholar, critic, poet—gay or grave—  
 The world to thee with heart responsive warmed — (*Completed*),

## II APPRECIATIONS.

### 1 By 'Hilarus'

Professor Blackie's energy was extraordinary. His gifts were unusually versatile, and his activity, in an uncommon range of subjects, was unflagging. Blest with the best of wives, his domestic life was rarely happy, while the want of children, excellent health, temperate habits, methodical study, and genial, unruffled temper gave him unrivalled leisure for work. Contrary to general notions there never lived any harder, more laborious, student than our versatile Blackie, and whatever subject he treated, he probed to the bottom and mastered as far as he cared to go. However much he splashed in public and indulged in lyrical effervescence in speech, when he wielded the quill, held his rampant Pegasus well in hand. His work was firm and thorough, to a degree surprising in such a poetical and emotional temperament.

His gift of language was uncommon, and appeared in the charm of a rarely nervous, clear, chaste, easy, and singularly attractive style, and in his ready command of other tongues, notably Latin, Greek (both ancient and modern), German, Italian, and, in elder years, Gaelic. Indeed, his first publication was in Italian, in 1832, a description of a Roman sarcophagus, for which he was made a corresponding fellow of the Archaeological Society of Rome. Like Walter Scott, one of his earliest books was from the German, a translation of Goethe's *Faust*, in 1834, which was well received, followed in 1840 by his *Æschylus*, and in 1866 by his *Homer* in ballad measure, while his renderings of Celtic Poetry were eulogised by Gaelic scholars. The English *prose* is so variously fascinating that whatever he touched he adorned and compelled attention to,

even though it were the gnarleddest philology, the abstrusest philosophy, or a preface to a dry Greek syntax. As a poet, he challenges a high position, one at least in the first rank of our secondary singers, and many of his pieces, both lyrical and religious, will certainly survive. It might have been better for his poetical fame had he written less and polished and crystalised more. He possessed much of the divine *afflatus* in temperament, idea, and utterance. This expressed itself abundantly in *Lyrical Poems*, 1866, *Musa Burchiosa, or Songs for Students*, 1869, brimful of brightness, breeziness, rollicking jollity, and high and healthy tone, *Lays of the Highlands and Islands*, 1876, showing burning patriotism and true joy in nature, and in the same year, *Songs of Religion and Life*, pervaded with intense, elevated, philosophic, and religious sentiments, *The Wise Men of Greece*, 1877, which he himself considered "the fruit of his ripest and best thoughts", beside uncounted effusions scattered broadcast—for the lark must sing.

In *Theology*, he was of the Broad School, and of no church. His nature was intensely and constitutionally religious, though he insisted on being pious in his own style, and on having his own views of dogma and observances. He wished, for example, to make our Sundays less Jewish and Puritanic, broader and more joyous, though not less truly religious, sincerely striving to consecrate all things to God and therefore treating on that day subjects which our narrow views had wrongly tabooed. Though no churchman, he supported the establishment as a national institution, but from personal attachments he mainly attended the preaching of his friends, Dr Guthrie and Dr Walter Smith of the Free. His religious opinions are best seen in his *Songs of Religion and Life*, which reveal a beautiful philosophical devoutness which cannot but inspire.

Of *Philosophy*, he had naturally been ever an earnest student—Socrates, Aristotle, and Plato being favourites, especially the last. He was strongly opposed to what he considered the dangerous materialism of the ultra-utilitarian School, and

gave the results in numberless lectures to students, and in more formal works, *The Four Phases of Morals*, *The Natural History of Atheism* (1877), *The Wise Men of Greece*, and *Lay Sermons* (1881) In practical morals, he wrote one of the most delightful and high-toned books ever penned, *Self-Culture*, which, all good men should be glad to know, has passed already through fourteen editions (in 1889) and been translated into several languages His *Wisdom of Goethe*, with a valuable, outspoken, critical estimate of the greatest of Germans and one of the mightiest of men, is the quintessence of practical wisdom and poetry His discourses on *Beauty* prove no mean capacity for pure philosophic study

In *Politics*, he was constitutionally Liberal, as he often declared, and on not a few points Radical, while in some others Conservative—preferring measures to men, and ignoring party His famous encounter with Ernest Jones in the Music Hall of Edinburgh fluttered the Tory dovecotes, as showing him one of themselves—in vain

In *Education*, he was advanced, broad, and enlightened, and took active part in making it what it is—ever in the van, the friend of culture and of the teacher, for whose adequate remuneration and social position he manfully pleaded, and a stout pioneer of modern ideas when such were new and needed As a Professor, he was one of the most popular of his day The easy and informal discipline that often prevailed in his room was the result, never of rebellion, but mostly of his very popularity, combined with the freedom his natural geniality allowed, which was on occasions wrongly taken advantage of by the unwise He was no mere grammatical pedagogue He considered his professional function to be that of the *Humanities*—to give a knowledge less of syntax than of the many institutions, philosophy, prose, and poetry of Greece—a view that should be more acted on than it is, and which better grounding in our school should help to make practical It would have been well had the Professor given more of Greece and less of Britain in his daily

prelections, even while carrying out this broader idea of his work. In scholarship, he never professed finical minuteness, for matter was always more to him than form, but it was greater than some would allow, as proved by the elaborate and learned notes to his *Homer*, which surprised even his hardest critics. His best excursions in this high philological field are contained in his *Horæ Hellenicæ*.

Blackie's capacity for practical work and treatment of great social problems has been triumphantly proved in his connection with the Highlands. Yearly wanderings in that glorious region, and long residence in his picturesque nest of Altnacraig, inspired him with deepest interest in the land and the people. This soon bore fruit in his *Highland Lays*, his *Language and Literature of the Highlands* (1876), our best exposition of this neglected field of lyrical beauty, and his dramatic *Allavona, a la the 'Noctes'*, which contains an uncommonly fair and full exposition of most Highland questions in the most attractive form, issued in 1882. Then came his most astonishing achievement, rapid and enthusiastic—the foundation, in 1883, of the Gaelic Chair in Edinburgh University, with the splendid sum of £12,000, accumulated by his unaided tongue and pen! His Gaelic studies led him into the difficult, practical, political and social problems that were stirring the country to its core—the burning Land Laws—and these he pursued with his wonted fire and fearlessness. To get at the root of the matter, he devoured not only all the literature on the question, but visited Rome in 1879 to study the depopulation of the Campagna, Jersey in 1883 to inquire into the Land Laws of the Channel Isles, and Ireland in the same year to note the action of Gladstone's Irish Land Act, besides roaming over the Highlands for life with this special purpose—an example of his thorough and unsparing methods of investigation. The conclusions at which he thus patiently arrived were published in a remarkable book, *The Scottish Highlands and the English Land Laws*, which, while alarming and annoying many, must give important help

towards an equitable and sound settlement of the subject, on lines combining moral with economical elements, on which union alone a permanent solution can be achieved

The travelling of the lithe and active Professor was systematic and extensive. It was determinately begun in youth, and extended over the greater part of Europe, eastwards to St Petersburg and Moscow, to Egypt up to the second cataract, Palestine, Syria, the Levant, and Asia Minor. No man of the day, it may confidently be asserted, tramped more over his native land, and his journeys were a fertile source of high health and inspiration and were variously utilised, though not in formal works of travel. Germany absorbed most of his foreign enthusiasm, which was spiced, however, with too much of Bismarck's blood and iron, for France, its literature and people, he never had much fancy, for Greece, he was Byronio in devotion.

His views on many subjects ran full tilt against those of the many. Few public censors had more individualisms—on education, university reform, national *versus* foreign music and song, burning themes like Goethe's love passagess, Sunday observance and Sunday subjects, the right of assassination, Highland characteristics, the Crofter question, the Land Laws, the duties of landowners, and similar agitating problems, on which his notions roused wiath all round, from the cynicism of the *Scotsman* to the ire of the 'unco guid'. His position is thus characteristically and truthfully expressed by himself in his *Song of Good Conservatives* —

“Some men to follow the multitude  
Deem wise, and proper, and fair,  
And what the majority say is good,  
To this for gospel they swear, |  
But this never was taught in the schools,  
Though you whip in the rabble  
To bray and to gabble,  
Erect I'll stand  
For truth in the land  
Alone 'mid a million of fools ”



2 . From the *Edinburgh Review*, 1896

With Professor Blackie there disappeared a Scottish celebrity who will survive in the memory and affections of his countrymen. In every sense his was a striking personality. In the Highlands and in the Lowlands the familiar figure once seen was not easily forgotten. From boyhood onwards, although he worshipped the Greek mythology, he had never cared to sacrifice to the Graces, and in manhood the sturdy independence of his character was carried out in his habitual costume. Whether crossing a moor in Lochaber, or striding along Princes Street on his way to the lecture room, or travelling in Attica, he might be recognised by the Rembrandt like soft grey hat, the plain knotted carelessly sound spare form, and, above all, by the swing of the stout oaken staff, in which he vented superfluous energy and grasped in what he called his 'significant knuckles'. The late master of Balliol, Jowett, said once that, if human life were ten years longer, the world would come to a standstill—a saying thus interpreted and expanded by Mr Tolle-mache 'that this evil result would ensue if life were thus lengthened without youth being correspondingly lengthened'. Few men have approached more nearly than Blackie to the ideal which Jowett assumed to be unattainable. The bodily strength had necessarily abated, but the fire of the eye was undimmed to the last, the old man had still the freshness of boyhood which had often proved a snare and a stumbling block, with the quick sensibility of the ardent youth who is earnestly looking forward to the far future.

Nothing, perhaps, is more remarkable about the man than the methods by which he endeared himself to all classes of Scotchmen, for he was the antithesis of the typical Scot. The Scot is cautious and reserved to a fault; he has an almost superstitious reverence for orthodoxy in religion as he understands it, he treats serious subjects with suitable solemnity, and he looks for sobriety and dignity in his lay and clerical teachers. It is absurd to say that he has no sense of humour,

but he likes humour and wit of the native brand, and has no predilection for rollicking drollery. Whereas Blackie wore his heart upon his sleeve, and gave voice to what came uppermost, regardless of the company. He had little reverence and less self-regard, for we would not say self-respect. No man ever showed less worldly wisdom or more scant consideration for the conveniences, and there is a characteristic story in the biography of his canvassing the burgh electors to the Greek Professorship in Edinburgh in a costume and with a license of speech that shocked those worthy tradesmen. He discussed cherished doctrines and time-honored dogmas with a freedom which might have sent him to the stake in Calvinistic Geneva. His paradoxical enunciations as to the benefits and advantages of war seemed to set humanity and Christianity alike at defiance. The patriotic German war-songs he translated were pagan in their tone, and had those volatile verses of his been acknowledged by a young advocate at the Parliament House, they would have been fatal to any prospects of professional advancement. Yet Blackie was not only popular, but beloved by Scots of all creeds and opinions who might have been supposed to misunderstand and mistrust him. He was welcomed in manses by fervent divines who could have denounced his views from the pulpit as damnable. He sacrilegiously intruded on the seclusion of Highland deer forests, and had a cordial reception in the shooting lodges of the keen stalkers whose sport he might have spoiled. But, indeed, it was the same when he crossed the border, for he never changed his behaviour nor tempered his language. He would abuse college dons or school dignitaries to their faces—at least, he would abuse and ridicule their teaching and systems—and he came off scatheless from encounters in which he was quietly suffered to have his say without provoking retort.

The fact is, there was something wonderfully sympathetic and earnest which disarmed anger and inspired regard. He was treated at once respectfully and tolerantly. If he talked nonsense, or rattled on heedlessly—as, to tell the truth,

he often did, and more especially before mixed audiences on public platforms—it was only pretty Fanny's way. But on the other hand, when he flashed out upon friend or opponent with the eloquent fire of profound conviction, the other was apt to be silenced if not convinced, and could only listen with admiration. So his shrewd country folk were soon persuaded that beneath an emotional and seemingly superficial temperament were deep mines of the qualities they most highly esteemed. He had a large share of practical commonsense, and devoted himself to practicable and impracticable objects with a thorough-going earnestness which invariably commanded a measure of success. Whether he was labouring to raise the standard of education, or striving to resuscitate a language which was dying a natural death, he enlisted support in unlooked-for quarters, and when it was a question of money, obtained handsome subscriptions from those who were lukewarm, or indifferent to his schemes. His very prejudices and crotchets chimed in with the Scottish humour. His paradoxes pleased them and exercised their friendly ingenuity. The fervour of his patriotism delighted them above all things—all the more that it was intensely local. He was a Scotchman first of all, and a Briton in a far less degree. Whilst he greatly doubted the wisdom of granting Home Rule to Ireland, he would have given Scotland that baneful gift, though his sober judgment must have told him that the gain would be purely sentimental, whereas the material losses would be great. He had but a slight infusion of Highland blood in his veins, yet he became more Celtic than the Celtic chieftains themselves. Blackie, in short, in our opinion, was the gifted and versatile creature of impulse, with the genius and earnestness which could achieve great things, but given to fritter away his powers by the irrepressible impulses of ill-regulated enthusiasm. His intellect and intellectual training were German, his spirit and fancy were Hellenic, but in heart and religious belief he was genuinely Scottish, and hence the 'sympathy he inspired to the north of the Tweed

Intellectually, he was a self-made man. He had virtually regulated his own course of study, in obedience to his wayward tastes and inclinations.

No man thought less of money than Blackie, and, so long as he could comfortably pay his way, the amount of his income was a matter of indifference.

To the last his pen was never idle. On his deathbed, and when his life was being counted by hours, he proposed an article to *Blackwood* on one of his pet subjects. In a succession of small volumes he had brought out lays of the *Burschen* and songs of the Highlands, lay sermons, religious sonnets, and essays economical and educational. He wrote a biography of *Burns*, his favourite Scottish poet, and he was an habitual contributor to *Blackwood* and other periodicals. His indefatigable industry never relaxed, till in 1882 he was attacked by serious illness and afflicted besides by temporary blindness. He recovered, but was advised to throw off his professorial yoke. The lightening of his burdens gave immediate relief, and undoubtedly prolonged his days. On Saturday, 2nd March, John Stuart Blackie expired.

### 3 From Miss Ann Stoddart's *John Stuart Blackie*

The winter's leisure (1873-4) was spent in getting into brief emphatic expression the Professor's many thoughts upon the formation of a well-balanced manhood, which his long acquaintance with young men, and his observation of their tendency to turn from sanity and righteousness at the call of any "philosophy and vain deceit, after the tradition of men, after the rudiments of the world", had suggested. He noticed to what class of character each beguiling call appealed, and he endeavoured--by a book which might serve as a rallying cry to all open-minded readers--to summon them back to the right starting point.

Some exception has been taken to the title of this little volume 'Self-Culture', it has been urged, means self-worship,

but the objection is pedantic, and the term conveys correctly the writer's meaning—mind, body, and spirit go to form a human being, and each needs recognition, instruction, education, to interfuse its influence with the others into integral health and symmetry. The Professor himself of sane mind and wholesome habits, loving life for all its joys and lessons, having learned, in reverence for God the creator and provider, and in communion with his spirit, how momentous a gift is this of life, impressed in wise words upon the young the right attitude toward life, the right use to be made of its opportunities. "Having", he says, "by the golden gift of God the glorious lot of living, let us endeavour to live nobly."

His counsel is conveyed in brief, apt, and vivid expression. No dull reiteration saps the interest with which we read the little book. Its ninety pages contain more of pure wisdom than all the weighty tomes of modern philosophy, with their dreary and futile anxiety to make us independent of God. How welcome to the young manhood of the world this antidote to the torpor of these verbose schemes has proved, is indicated by its wide acceptance. Nine editions of the book appeared in three years, and twenty years have produced no fewer than twenty-two editions. It has been translated into modern Greek, French, German, Italian, Danish, Swedish, and Finnish, has appeared in many American reprints, and in 1893 was bought amongst the English-speaking natives of India to the extent of 2000 copies. Many requests have come to its publisher from districts in India for permission to translate it into the local vernacular. One of these was received recently from a remote northern corner, where the people only a few years ago were notably fierce and warlike, and averse to British rule.

Its composition occupied four months, and it was published by Messrs Edmonston and Douglas towards the end of 1873.

Blackie was buried on Wednesday, March 6, 1895, with such honours as were due to the scholar, the reformer, the warrior, the patriot, and the Christian.



### III A LECTURE ON SELF-CULTURE.

This interesting Lecture was delivered by the Rev. Hugh Stowell, M A , in 1857, before the Young Men's Christian Association in Exeter Hall.

#### SELF-CULTURE—A NECESSITY.

Little needs to be said in proof of the necessity of Self Culture. It is a law of universal nature, and more especially of human nature, that cultivation should be essential to improvement. This law would appear to have been in force from the beginning, for our first parents were placed in Paradise to dress the trees of the garden. Even Eden needed to be tended. Nor may we doubt that, as the primitive pair had to dress the garden in which they dwelt, they must much more have had to train, unfold, and mature the garden in their own breast. But if culture was requisite ere man fell, how much more has it been required since the fatal fall? Nature now only yields to toil what our exigencies demand. The ground of itself brings forth thorns and thistles, and it is in the sweat of his face that man must eat his bread. The most exuberant soil left to itself, will be prolific only in jungle or in weeds, and as it is with the ground which man tills, so it is with his own corrupted heart. Without cultivation he is little removed from the heath that perisheth. Whatever the powers, capabilities, faculties, dispositions, and affections with which God hath endowed him, all will make him no better than a splendid abortion. So essential is the task, that it is needed by the most gifted as well as the least endued, no man, whatever the natural capacity of his mind or the natural excellence of his disposition, can, if he neglects to improve himself, attain to distinction or usefulness, whilst the humblest and least talented ought only to be stimulated by the very smallness of his gifts to redoubled diligence. The less he has the more it behoves him to make the most of that little. Though such an one cannot hope to become like the sun, "the light of the world", or like a "city set upon a hill that cannot be hid", yet may he at least, through the grace of God, become a lighted candle, which is not to be put under a bed or bushel, but in a candlestick, to give light to them that are in the house, thus filling up his own small sphere honoured and honourable, blessed and a blessing.

#### SELF-CULTURE—A DUTY

No less obligatory than essential is the cultivation of a man's own self. Indeed, the very fact that it is necessary ought to be sufficient proof that

it is obligatory, for what is the law of our nature, rightly understood, but the law of the God who created that nature? Since, then, he has so constituted us that except we cultivate ourselves we can be little better than abortions, it must follow that it is our solemn duty to make the most of the powers with which He has endued us, and as we may infer this from reason, so we find it clearly inculcated by revelation. The word of God teaches us that we must "work out our own salvation with fear and trembling", that whatever our hand findeth to do, we must do it with our might, that the slothful servant is a wicked servant, that he will not be condemned because he had only one talent, but because he hid that one talent in a napkin, whilst on the other hand, he that had received five talents will not gain the recompense of the reward because five had been entrusted to him, but because he increased those five to ten. Faithfulness, not ability, is the standard by which we shall be judged. "He", says the Judge of all, "that is faithful in little is faithful also in much, and he that is unfaithful in little is unfaithful also in much." No gifts so small as to furnish a plea for neglect, no endowments so large as to render diligence superfluous. "To whom much is given, of the same much will be required, and to whom little is given, of the same little will be required."

### SELF-CULTURE WITHIN THE REACH OF ALL

It follows that as self-improvement is thus the duty of every man, so it is also within the reach of every man. It is practicable to all possessed of reason and the ordinary properties of our species. There is no man, however scanty his faculties, however limited his advantage, who may not make the most and the best of himself. Nor can he tell to what he may attain, for "every one that hath, to him shall be given, but from him that hath not, shall be taken away even that which he seemeth to have. He may be carrying on this first great work whether he be in private or in public life, whether he be servant or master, whether he live in obscurity or in publicity, whether studying in the halls of learning, or plying his daily task in the manufactory at the loom, in the smithy over the anvil, or in the field, following the plough, wherever or however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast. Doubtless, educational and social advantages may greatly subserve self-improvement, but let such men as Dalton, Ferguson, and Miller tell what can be done with opportunities very stinted, and in the face of difficulties the most formidable.

## SELF-CULTURE—A NOBLE PURSUIT.

The very attempt is noble, for self improvement constitutes the true excellence and dignity of a man. It is a mistake, as pernicious as it is prevalent—one inherent in our evil nature—one by which the young are more especially liable to be deluded—that a man is to be measured by what he has, rather than by what he is—by his circumstances, rather than by his moral and mental condition. The consequence is that most young men set out on a false principle, pursue a false course, and run to a false goal. They imagine that to climb the social ladder, to exalt or distinguish themselves above their fellows, to accumulate wealth, or win renown, is the supreme end of life, they think to make themselves great and happy by attending to what is extrinsic, shadowy, and evanescent, whilst they neglect what is intrinsic, real, and immortal. What is the consequence? They give the first care to the big world without, whilst they disregard the little world within. They absorb themselves in external matters in politics, in rivalries, in projects of gain or ambition, but all the while, the miniature kingdom within them is a scene of anarchy and desolation, ungoverned, insubordinate, licentious. Yet, in very deed, man is something, too real, too wonderful, too grand to be estimated according to anything external to his own being. His true greatness or meanness lies in himself, I do not disparage rank, or riches, or outward advantages, in their place, but, after all, it is neither rank, nor riches, nor circumstances that make the man. A bad man is not a great man, though he wear a crown and sit on a throne, and a good man is not a mean man, though he dwell in a cottage and toil day by day for his bread. No man can be truly great that is not truly good, no man truly despicable that is not morally bad. Power and position are at most but a pedestal. Place there an object which will bear elevation and conspicuousness, and you make its excellence the more illustrious, but place there an object which the more it is illumined and inspected, the more it will disclose blemishes and imperfections, and you do but make it the more conspicuously despicable. We all need to wake more fully to the thrilling truth that the inward state and character constitute the man. The man is not his title, nor his rank, nor his dwelling, nor his fortune, nor his fame. The man is the soul and the soul is the man. Neither the encrustation, nor the setting is the gem, but the simple naked stone. Whatever can be taken away from a man cannot be the man. But strip him of that he possesses, yea, of the very body that enshrines his deathless spirit, and what remains,—that, that alone, is the man. "Naked came we out of our mother's womb, and naked shall we return we brought nothing into



this world, and it is certain that we can carry nothing out" Write this on the counting-house door—emblazon it on the front of the exchange. Denuded utterly we must soon be, and as each goes to the bar of God, so each shall abide for ever. The character imprinted in time will be stereotyped in eternity. We shall bear it in heaven or in hell for ever and for evermore. The gulf to be fixed then is forming now—forming within us. "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still"—will soon be the irreversible doom. Awake, fellow immortals, from the strong delusion so apt to fasten on the young imagination, and from which even the hoary head does not ordinarily get free—that circumstances make the man. Awake to the great truth, that a man is just what he is independently of all circumstances, just what he will be when all circumstances shall have passed away and immutability shall surround him.

### SELF CULTURE—A SOURCE OF REAL HAPPINESS TO MAN

But as the true worth of man depends on the culture of his own self, so does the real happiness of the man centre in his own moral, mental, and spiritual state. What is more common than to find misery charioted in splendour, couched on down, faring sumptuously, and clothed in purple and fine linen? What more common than to find artless, serene, abiding contentment sheltered beneath the thatched roof, fed with the coarsest bread, and with nought but water from the spring to slake her thirst? Such peace resembles the lark, who not only sings amid the sunshine up in the bright blue sky, but does not cease her song even within the wires of her dismal cage. Happy in himself, a man will be happy everywhere. Miserable in himself, he will everywhere be wretched. Ahab was tormented, though king of Israel, because he had not Naboth's vineyard. Haman was tortured, though next in position to the mightiest of monarchs, because a poor despised Jew would not do him obeisance. Each had a fiend in his own heart which made havoc of his peace, blasted his prosperity, and would not let him rest. And it is with every man that suffers the snake to nestle in his breast, looking for his happiness abroad, instead of looking for it within and from above, a fountain from God, welling in his own soul—"a well of water springing up into everlasting life." The heart is the epitome of heaven or hell. A lamp within can irradiate the gloom without, but no light without can illumine the darkness within. Disguise it as we may, each man carries in his own breast the elements of his eternal torment, or the elements of his eternal bliss.

Lay this down, then, as a first principle, settle it in your minds, that the cultivation and improvement of your own *moral, mental, and spiritual* being, is the first great object in life, and is paramount even to doing good. You must be good in order to do good, you cannot accomplish the latter, except as by God's grace you have attained the former. If the salt have no savour, how can it season? If the lamp have no oil, how can it shine? You must get oil in the vessel with the lamp that you may irradiate the sphere you fill, you must have the salt of grace in your own souls, in order that you may season the corrupting mass which surrounds you. On every ground therefore, self culture is the first great duty of every child of man.

But my main purpose on the present occasion, is not so much to incite you to the mighty task, as to endeavour to give you a few practical hints and suggestions, in order that you may carry on the work more effectually and successfully.

### MAN—A COMPOUND BEING.

With a view to this, let me remind you, in the outset, that man is not a simple but a compound being, that it has pleased our creator, to make us not like angels—pure spirits—nor like beasts—simple organizations of animated matter, but to constitute us a kind of link between the immaterial and the material, between the brute that perisheth and the angel that lives for ever so that in a tabernacle of clay he has seen fit to enshrine a deathless soul. Hence you must contemplate man in his various component parts in order that you may have a systematic view of the various methods in which he must cultivate himself. And there must be a totality in self culture if it is to be effective and complete. But that it may be comprehensive, you must understand what are departments of your labour. Let me, then, for popular purposes (not with any pretence to metaphysical exactitude), divide man into four different parts—*body, mind, heart and spirit*. These parts may indeed—perhaps must—blend and interact, yet they are sufficiently distinct to serve the purpose of a general classification, and, therefore, though we may be sometimes led to diverge from one department into another, and consequently seem to confound our divisions, still we trust that when we come to wind up the address you will see that there has been a certain plan pervading the whole.

### I BODY-CULTURE

Let us begin with that which is confessedly the lowest part of man, but which, at the same time is the one with which we are most conversant,

and with which, in some sort, we have most to do—the body which enshrines the soul. The body of man, as if to remind him that it was to be subordinate, was made from the dust of the ground, while the spirit of man came from the inspiration of the Almighty. At the same time, though the body be but a curiously-wrought structure of earth and ashes, yet it is an exquisite piece of mechanism, and when we analyse and examine it as the anatomist does, we are constrained to exclaim with the sweet singer of Israel, “I am fearfully and wonderfully made” and to add, in the beautiful language of a modern poet —

“Strange that a harp of thousand strings  
Should keep in tune so long”

The body is an admirable servant but a miserable master. It should be kept ancillary to the soul, and then it answers the end its Creator designed, but if you let the soul become enslaved by the flesh, and the appetites and desires of the one over-balance the tastes and tendencies of the other, you embrate the man, you subject the immaterial to the material, the spiritual to the carnal. You know the consequences. “To be carnally minded is death.” To have the mind absorbed in the flesh—swayed by the animal—is to be dead whilst we live, but “to be spiritually minded is life and peace.” “They that are after the flesh do mind the things of the flesh, and they that are after the spirit do mind the things of the spirit.”

### (a) *Be Moderate in all Things*

The comprehensive language of the Church Catechism may well guide you in this matter. “My duty is to keep my body in temperance, soberness, and chastity.” These three words sum up the whole discipline of the body. Beware, then, of indulging your carnal cravings, beware of a hankering after what will intoxicate, beware of pleasing and pampering the appetite. Eat and drink to live, never live to eat and drink. Never make the means the end. It might seem superfluous in a Christian Assembly—it ought to be a work of supererogation—to guard you against the enticements of the inebriating bowl, but alas! the sad wrecks that strew the surface of society, and abound in our great commercial towns, bid me be faithful, and warn you that if you begin to frequent the tavern, the dram shop, or the casino—if once you mingle with the society which haunts those hiding places of misery and crime—if once you begin to look fondly on the wine when it sparkles, and to delight in it when it gives forth its pleasant savour in the cup—you must bid adieu to self cultivation, adieu to freedom of mind, adieu to moral improvement, adieu to success in

this life, adieu to hope in the life to come. Of all the deadening, damning sins that seize upon man, there is none more deadly nor more damning than habitual drunkenness. Shrink from the first advances of the syren—shudder at the first symptoms of the insidious infection of the pestilence. Let me not be thought too rigid if I add that, when in health and vigour, young men cannot do better than limit themselves to the pure drink which Adam quaffed in Paradise, or ever the fruit of the vine was crushed, or the breadcorn converted into alcohol. Be assured of it, you will find wines and other stimulants, if needed in later life “for your stomach's sake and often infirmities”, ten fold more potent and cordial if you have not used them as a common beverage in your early days.

### (b) *Guard against Sloth*

But against every habit tending to enslave the mind to the body, you must battle. Guard against the indulgence of sloth in the morning. Do not let the most beautiful scene in nature find you with your curtains drawn and your blind down. There are many eloquent in eulogising the beauties of sunset, there are very few eloquent in extolling the beauties of sunrise, but I can tell you from observation that sunrise far surpasses sunset, the glories of the former cast into the shade the paling splendours of the latter. Be assured of it, the duties of the closet, the clearness of the understanding, your vigour and energy for the business of the day, will all be subserved by early rising, and proportionately disadvantaged by rising late.

### (c) *Exercise*

In this connection, let me add that it is of great importance that you should study to secure a sufficient amount of healthy open air exercise. I like gymnastics for our young men. I have no idea of their being mewed and cooped up like caged parrots, or living in an artificial state as if they were hot-house plants. Let them be exposed to winter's storms and winter's frost, thus let them be inured to endure hardness, and the mind, as well as the body, will be braced and invigorated. And, though it may seem a trivial point, it is one worthy of suggestion that young men, and especially young men who live amid the smoky, heavy atmosphere of your city, should freely and frequently use water for the purpose of entire ablution. In this respect our continental neighbours set us an example we should do well to follow, they think as necessary to bathe the whole body as we do the hands and face. Believe me, the free use of the sponge, the flesh brush and the shower bath (if you can stand

it, and have reaction enough to throw off the chill it causes) will greatly benefit you. Believe me, this practice will add much to the length of your days, the strength of your nerves, the clearness of your intellect, the vigour of your digestion, the tranquillity of your sleep at night, and the cheerfulness of your spirits throughout the day.

### (d) *Govern the Tongue*

Whilst treating of the body, let me not fail to remind you that there is one member which, if you would cultivate yourselves effectually, must receive a special share of your attention. Need I tell you which that member is—the little member that boasteth great things—the member which whoso can rule is a perfect man—the member that setteth on fire the course of nature, and is set on fire of hell—the member which, whilst serpents and wild-beasts are tamed, no man can of his own will or wisdom tame, but must look to God for power to control. Need I name the restless, headstrong, mischievous tongue. See to it, if you would indeed train yourselves aright, that you exercise special watchfulness over the tongue. “Be swift to hear, and slow to speak.” “In the multitude of words there lacketh not sin.” “For every idle word shall a man give account to God.” Make a covenant with your tongue, that it shall never speak but what is truth, simple truth, without exaggeration and without abatement. Guard against an inflated, unreal style of speaking, “Let your yea be yea, and your nay nay.” Let your expressions be the reflections of your thoughts. Describe things as they are, and as you know or believe them to be. Let the law of truth be the law of your lips. Be assured that there is nothing gives a man more weight of character, more comfort of conscience, more complete self control, than the mastery of his own all but indomitable tongue.

And as you should watch against deviations from the *law of truth*, so should watch against deviations from the *law of kindness*. Never utter slanderous words, be not ready to credit, still less to propagate evil reports, use not words of gall and venom, never sport with the feelings of others, and say it was a jest, when it has caused a wound, let your speech be always redolent of the halm of love as well as seasoned with salt, that it may minister pleasure, no less than profit to them that hear you.

In like manner let me caution you against *idle, vain, and flippant speech*—that habit into which many young men are so apt to fall and which is so repulsively rife in the present day—a habit of speaking always in a style of badinage and banter as if there were nothing solid in their thoughts or

manly in their feelings but they must ever be lying in wait for a joke, ringing changes on a play of words and turning everything into ridicule I dislike the style of writing which abounds in flippancy, and I equally dislike the style of conversation which is badizened with the same tinsel It may be thought smart and dexterous but is the smartness and dexterity of the monkey rather than of the man Far be it from me indeed to scowl upon the playfulness and cheerfulness of youth, young animals gambol and disport themselves in their pastures, to do so is natural to their age Who then ought to object to the playful laugh and sportive wit of the light-hearted? Only let your mirth be tempered with judgment and your laughter have something real in it Let it not be the laughter of which we may say "it is mad", nor the mirth of which it may be said "What doeth it"

### (e) *How to Behave*

Before leaving the subject of the discipline of the body I must touch upon another point, one in which the mind acts through the body, one in which the body is the shadow of the soul I refer to your bearing and general demeanour Do not slight the formation of your manners It is no small thing for a young man to be able to demean himself in a decorous, pleasing, gentlemanly, manner, such a manner graces virtue and embellishes usefulness There is no reason why the humblest shopboy or the homeliest peasant should not, in the truest sense of the word, be a gentleman A gentleman is a man of genuine courtesy, of kindness unpretending and unfeigned, who wishes to give pleasure to all, and whose carriage, looks, tones, express naturally what he thus feels,—such a man seldom fails to please, and like charity, never behaves himself unseemly At the same time, beware of what is artificial in dress, in air, in mien, shun what is finikin and farcical, aim at what is easy, honest, artless In shunning the hear, do not imitate the monkey On the one hand, be not blunt, be not affected, on the other Study to give pleasure rather than to please—to feel kindly, rather than to display kindness Let there be charity and sympathy in the heart, and there will not be wanting manliness in the bearing, or gracefulness—however homespun—in the manners

## II MIND-CULTURE

But we have dwelt long enough—perhaps too long,—on the threshold of our theme Advance we now from the tenement of clay into the mysterious powers that are enshrined within its curtains We begin, according to the order laid down in the outset, with the faculties of the mind. By the mind, as distinguished from the heart and the spirit, I understand the *purely intellectual powers*

(i) *The Senses—Observation*

Of these, the first and the most obvious are the perceptive or observant faculties—those faculties through which we receive all our ideas, for metaphysical research has sufficiently proved that man has no innate ideas. He has naturally, susceptibility, energy, capacity, but these avail without the elements and rudiments of thought, and these we derive through the medium of our senses, from the exercise of observation and attention. Our senses are as the windows of the soul, through them observation and attention receive their impressions and ideas. These powers are, therefore, the first called into exercise. Objects from without, striking through the senses upon the mind, first awake its dormant energies, and rouse to action the reflective faculties. The perceptive powers, you will at once see, are of great importance. If a man does not cultivate a habit of earnest attention, if he walks through the world half asleep, if he does not look at everything and examine everything worthy of notice, as he has opportunity, he will never lay in a store on which his thinking powers may work, and whatever his capacity for thought, he will be at least a clever mechanic who has no raw material to manufacture.

You must use your perceptive faculties diligently in order that you may have subjects for the exercise of the reflective faculties. In this respect there is a wide difference between man and man, there are some who notice and learn from everything, whilst there are others who seem to pass through life asleep. You may have read an admirable paper by the sensible author who called herself "Q. Q.", but whose name was, I believe, Miss Jane Taylor. Her little story is entitled, "Eyes and no Eyes", and the substance of the tale thus graphically designated is, that two young persons had gone on the same little excursion, and on their return, the one gave a vivid description of the green meadows and the clear stream and the sweet music of the birds that sang in the tall trees, and of the lambs that sported in the fields and the farmer that went whistling after his plough, of the lights and shadows that played upon the distant hills, and of the beauty with which the sun went down, and of the rich purple clouds that pavilioned them as he sank to repose. The other, when asked, "what did you see?" replied, "Oh, I saw nothing, it was very hot and very dusty, and I was very much wearied, and I wished myself at home—and there was nothing worth seeing." Now, here were eyes and no eyes. Precisely the same objects were presented to each child, all the difference was in the state of the mind. The one had the observant faculties in happy exercise, the other had them dull and dormant, brooding over

discomforts that were imaginary, and insensible the while to sweet sources of improvement and enjoyment. How many there are that thus pass through the world. Having eyes, they see not, and having ears, they hear not. And bear in mind, my young friends, that your faculties for acquiring knowledge lie largely in the direction of observation. You have not much time for abstract thought, or to devote to the study or the closet, but you are daily mingling with your fellow-men, you are continually witnessing a variety of phases, of manners, of countenances, of characters, of circumstances, a vast diversity of remarks, occurrences, experiences, present themselves to you every day. Now if you are constantly on the watch, not to amuse, but to profit yourselves, if you are continually stirring up fresh observations in your memories, and thus enlarging your stock of knowledge, be assured that you are accumulating very valuable information. After all, practical knowledge is the most useful knowledge, and observation the mother of that common sense so characteristic of the sturdy, sterling Englishman, which, "though no science, is fairly worth the seven." The man who is richest in this circulating medium is ordinarily the most efficient member of society, the man who can meet the various contingencies and emergencies of life with greatest prudence and shrewdness. I have noticed men in our great mercantile towns who have risen from the ranks, who had little or no education, and have never had opportunities of becoming acquainted with abstract theories, who yet, when you came into conversation with them, could talk sensibly on almost any topic, give you a great deal of general information, and know how to act and demean themselves in all the varying circumstances and relations of life—having derived all, not from study, not from books, but from men and manners, from acute observation of what passed around them. The butterfly sports about from flower to flower and makes no honey, but the bee from the very same flowers, because it dives into their petals and brings back sweet spoil, enriches her cells with luscious treasures.

### (b) *Memory*

Next in order to the perceptive faculties, is the memory, that faculty which may be styled the storehouse of the mind—granary into which all the corn, afterwards to be ground, is received and where it is stored. In vain would be the exercise of observation, if it were not for this receptacle; without it you would be pouring water into a sieve. Cultivate, therefore, this important capacity. There was a time when it was made too much of in education, it may be that now it is made too little of. It is true that the reflective powers are paramount but it is no less true that the



reflective powers will be starved unless the memory be strengthened. Cultivate an *accurate* memory, a *retentive*, a *prompt*, and a *practical* memory. Much may be done by training and discipline, I often wish that in my early days my own memory had been trained, or that I had taken the pains to train it as I ought to have done and might have done. I am satisfied that it may be wonderfully enlarged and invigorated by patient exercise and systematic arrangement. Some men's memories resemble their studies, where you find a heap of papers and books all tossed together, so that when a book or a paper is wanted more time has to be spent in finding it than in reading it when it is found. Such is the state of many a memory, a perfect chaos, a huge mass of anything and everything and nothing in its place. But some men's memories are like their own well ordered cabinets, where each compartment and each little drawer has its own appropriate contents, and a letter on the outside indicates what it encloses, and when they want to find any document which they have laid by, they look at the letter, open the drawer, and all is ready to their hand. I envy such a memory—the *well arranged* memory, where everything is in its place, like the well classified library, with its accurate catalogue and its books corresponding exactly to the catalogue, so that you have but to examine the catalogue, refer to the shelf, and find the book you want. Cultivate, at the same time, a prompt and faithful memory, one that will serve you in time of need.

But I would not enlarge unduly on this power, for, after all, it is but a storehouse, and there are some whose memories are so vast, and whose reflective powers are so stunted, that they are retailers of the intellectual wares of others, not manufacturers of their own. Never, therefore, substitute your memory for your reason, nor smother your thinking powers under borrowed ideas.

It is quite possible to starve the one whilst storing the other, just as the appetite may be voracious whilst the digestion is feeble, and the consequence—atrophy. As in the physical, so in the mental and moral constitution—*there must be digestion in order to nourishment*.

### (c) *Reflective Powers*

It is not what a man remembers, but what he thinks out, becomes his own, it is what he has investigated and proved, constitutes his real property. Were we to reflect more, how much wiser and sounder would be the condition of our minds! To excite us to do so it is an excellent exercise to ask ourselves questions, I look upon the catechetical mode of instruction as the very best of all methods of teaching, so that if in our churches the clergyman would often by catechising the people make

them preach the sermon to themselves, instead of preaching it to them, the people would be much wiser, and the clergyman much more successful. But next to being well catechised by another, is the benefit of catechising ourselves. If you were to spend the half hour daily which you now spend, it may be, reading the newspaper, in catechising your own mind, in ascertaining what you really understand, in asking yourselves such questions as what do I mean by reason, what by conscience, what by spirit, what by science, what by philosophy? if you would follow out these inquiries, and never rest till you had gained clear and definite conceptions of what these terms denote, how much would you add to your sterling knowledge. It is not sound but sense, it is not the paper currency that represents bullion, but the bullion itself that you must treasure up in your minds. Words are signs, and not the things signified. And yet, how much that we think we know, does no more than represent capital which we do not possess. Let me entreat you not to let your reflective powers rust. Were you asked, what is one of the chief distinctions of man? Would you not answer, his power of reflection. Animals have instinct, and wonderful it is, and wonderfully it serves the purpose for which their creator endowed them with it, but so far as we can ascertain, animals cannot reflect, they cannot compare idea with idea, and come to a logical conclusion, this is the prerogative of man. Clearly, therefore, the right improvement and employment of reason is at once the duty and the privilege of all. We can act rightly, only, as we act rationally. The thinking man alone lives as a man. An unreflecting man believes the dignity of his nature, and makes himself the creature of appetite and impulse.

#### (d) *Ornamental Faculties*

But, whilst I specially urge upon you the cultivation of your reflective powers, I would not have you neglect what may be styled the ornamental faculties of the mind. There is, indeed, in the case of many more danger of over-indulging than of disparaging these powers, yet there are some who under-rate and condemn them. The *imagination*, the *fancy*, the *taste*—these are to the soul what light and shadow and colour are to the natural landscape. Withdraw these from the scene, leave but the bare trees, and rocks, and fields, and mountains, and the sky without a cloud, and how tame and insipid would all be. So it is with the mind that has no colouring of imagination, and no play of fancy, it may be a robust and useful mind but it lacks the beautiful and the graceful, all that embellishes the picture, and the fairest outline is meagre if it be deficient in colouring and shading. It follows that our young men ought to read, though in moderation, refined and sterling poetry, and other books

of taste and fancy—I do not say of fiction—the novel or the romance—sparingly, if at all, should these be used Always—truth and romance, however fascinating and however fair The habit of romance and novel reading is fatal to self-denying application, undermines the solidity of the understanding, and enfeebles and exhausts the energies of the mind Devote yourselves to the exclusive pursuit of the ornamental, and you will prove little better than the moth or the fly Improve, then, your taste, fancy, imagination—but beware that you never become the dupes of your fancies or the slaves of your feelings

### III HEART-CULTURE

But we must pass from the intellectual field, though we have done no more than glance at it, and enter upon another and higher department of your nature—a higher department, for in deep and immortal interest, the heart far transcends the head By the heart, in contradistinction to the head, I mean the *moral dispositions, affections, and passions* with which God has endowed us, for the soul of man is not pure intellect, but a combination of intellect with certain moral qualities and tendencies Intellect tells upon them, and they upon intellect, they act and re act, and their reciprocal influence is most mysterious and marvellous Nor is it a whit less important that we should attend to the discipline and training of the heart, than to the cultivation of the mind Yes, should we not be warranted in saying that the former is the more important duty?—for let us never forget that it is the heart, not the head constitutes the grand distinction between man and man It is not the intellectual, but the moral condition that determines a man's excellence or worthlessness Such, indeed, is the law of all intelligent beings The loftiest intellect, if it be allied to a malignant, malevolent disposition, resembles the volcano, flashing brilliantly, but scattering desolation and death around, whilst a homely intellect, combined with a loving truthful heart, is like the pole star, shining on steadily and benignly, guiding many a wanderer over the trackless deep Never be carried away by the idolatry of talent any more than by the idolatry of money At the present day, just as there is in the mercantile world a worshipping of Mammon, there is in the literary world a worshipping of unsanctified genius We read and hear of heroes who are to be worshipped—a kind of penates of the temple of knowledge—and what is their title to worship? Not for the most part, holiness and humility, weakness and benevolence, but rather brilliant genius and magnificent attainments, even though desecrated and darkened by moral obliquity Be not deceived No man is a hero that does not

deny himself, serve his generation, and serve his God "He that ruleth his own spirit is greater than he that taketh a city", and the conqueror of his own evil passions than the conqueror of a world Be assured, your moral qualities, not your mental endowments determine your true worth in time, and will determine your immutable state in eternity It is not genius, nor wit, nor learning that will bless you—but faith, and love Foster the lowlier gentle virtues of the soul, neglect not what some regard as the homelier qualities of the heart, in order to prosecute the cultivation of more shining qualities Make it your first care to subdue the stormy passions and malignant tempers which struggle within you Make it your constant study that you may be kind to all, loving to all, generous to all, forbearing to all Covet and court the sweet consciousness that you are sound and sincere at the core Ever remember that the great thing is not what man thinks of you, but what God thinks of you Never seek to appear to those about you other than you are in the sight of Him that searcheth the heart At the same time, do not overlook the quieter and lowlier virtues in favour of the bolder and more striking Never forget that, though zeal, and energy, and boldness, and diligence, may most arrest the eye of the multitude, yet the true tests and touchstones of moral quality are the gentler, humbler graces which bloom in secret, like lilies of the valley in their shady dells, or violets hidden on their mossy banks These grow and blossom almost unnoticed and unknown, yet breathe an aromatic fragrance all around Let meekness and gentleness, patience, and long suffering, contentment and charity—let these sweet flowers of Paradise be trained and watered, and watched with special love and care Suffer not the tulips and poppies to overshadow and smother them, they will flourish longest, and yield sweet scent even amid the withering and decay of age, odoriferous amid the snows of winter as well as beneath the rays of the summer sun

There is yet a moral power, partaking alike of head and heart, which is the most momentous of all—that faculty, or whatever you may define it to be, is *conscience*, the inward consciousness of what passes within us combined with a sense of right and wrong in all that we feel, or say, or do God has placed this mysterious faculty in the soul as a subordinate judge, anticipating the great judge of all—seated on a secret tribunal, forestalling the judgment seat before which quick and dead must appear Cherish your conscience Enlighten it that it may not mislead you, attend to it, that it may not forsake you, strengthen it, that it may not enslave you Guard against a morbid conscience, on the one hand, guard still more against a seared and stupefied conscience on the other Listen to its gentle whispers, obey its slightest promptings, never let iniquitation bribe you to dis

regard it, and never let the din and tumult of stormy passions render your inward ear inaccessible to its suggestions. Strive so to harmonise and attune it that it shall be as sweet music within soothing and comforting you, that with St Paul your rejoicing may be this—the testimony of your conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but in singleness of your heart you have had your conversation in the world. A holy, faithful conscience is a man's best earthly friend, God's very vicegerent, the echo of the oracles divine. Therefore prize, cherish, cultivate the precious endowment.

#### IV SPIRIT-CULTURE

There is yet another component part of man, when made alive in Christ, and that the crown of all which we must not pass by. In some degree we have forestalled this branch of our subject whilst treating of the culture of the heart. At the same time, there needs more distinctive and discriminate illustration, for there may be much of moral culture, much of earnest conscientiousness, much that is lovely and endearing, and yet the spirit may be dead in sin. Man in his primitive perfection united in himself body, soul, and spirit, but in fallen, unregenerate man, only body and soul survive. The spirit is dead, and if you ask when it died, we answer, it died when man transgressed. The Holy Spirit of God dwelt at the first in him, as the soul of his soul, quickening, guiding, swaying his hidden life. As the body without the soul is dead, so the spirit without the Holy Ghost is dead. When the soul leaves the body, it returns to dust, when the spirit left the soul it fell from God and became spiritually dead, so that man unchanged and unrenewed is but a living sepulchre, entombing a dead yet deathless soul. And if it continue in that dread state, what has it before it but an immortality of death?

Tell me not what are a man's attainments, his intellectual gifts, his external circumstances, his rank, his fortune, or his fame, if he is without the spirit of God, he is no better than a costly wreck, a sumptuous abortion. But, let a man be ever so poor, in circumstances, ever so lowly in lot, ever so circumscribed in capacity, ever so scanty in acquirements—yet if he live in God, with God, to God, he is the great and the glorious man. Angels are his attendants, God his father, heaven his home, eternity the lifetime of his bliss. Whatever you do, ye mortal immortals! rest not short of the life of the spirit, never be content with mere mental or moral improvement, if the soul be yet dead in trespasses and sins. At the same time, bear in mind that if the spirit of God quickens the soul, it is that the living soul may labour,—labour for that meat that endureth to everlasting life. There is scope for self culture in the things of the

spirit as well as in the things of the mind, and therefore God does not work upon us as the sculptor works upon the senseless marble, or as the mechanic does upon the metal that he fashions according to his will. No, God works in us as susceptible and rational beings, He works in us to will and to do of His good pleasure. It is not He that wills and does instead of the believer, but He works in the believer in order that the believer may will and do—yet all of the good pleasure of Him that worketh all things according to the counsel of His will. Never imagine that the doctrine of sovereign grace is a pillow for indolent presumption or antinomian licentiousness. Far from it, it is the most practical of all principles,—God working in man that man may work out his own salvation with fear and trembling.

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# NOTES.

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*Self-culture*, the culture or training of one's self, i.e., his various faculties, intellectual, physical, and moral, with a view to maintain a sound mind in a sound body, which helps to realise the end and aim of existence. See *Introduction*, pp xv—xvi for Miss Ann Stoddart's defence of the title of this book.

*Vade Mecum* (pronounced *va de-me-cum*)—a Latin phrase = go with me, i.e., a book to be carried about with one always for counsel and guidance, a constant companion, a manual.

*Es ist immer gut etwas zu wissen*—(German) = It is always good to know some thing. See p 15

## THE CULTURE OF THE INTELLECT

**Summary** I Books are only helps to knowledge, life and experience are its sources. II Observe carefully facts and phenomena with your own eyes. III Classify them in the order in which they exist in nature. IV Reason upon them, generalise, and trace out the law of causation underlying them. The study of Mathematics is useful in a way to develop the reasoning powers. Eschew personal passions and party interests in argumentation. V Logic regulates but not creates thought. Metaphysics helps mankind to discover their finiteness and how to know God. VI Cultivate the Imagination, which deals as well with fiction as with fact, and so is an aid to science. VII Study the Fine Arts and train the *Æsthetic* side of the imagination, for, it lends grace to strength, perceive beauties before you carp and cavil at them, and, while appreciating the beautiful and the sublime, make but small and occasional use of the comic and the humorous. VIII Develop the power of Memory, which depends on the distinctness and intensity of the original impression, on order and classification, repetition, strong causal connection, mnemonic symbols, and notes and memoranda. IX Learn to write well, care more for ideas than for expression. If the heart be full, the mouth speaks, i.e., finds words. Effective speaking requires marshalling of ideas, be rather bashful than forward. Let your expression be guarded. Where necessary, be independent in thought or expression. X. Read great and original works, but do not des-



prise little ones, for the latter are auxiliary and preparatory to the former. Avoid cram, study intelligently, systematically, and chronologically. Let desultory reading be once in a way for pleasure or amusement. XI General culture or liberal education must precede professional Reading, for the former widens, as the latter contracts, the mind, general culture, besides, supplies a knowledge of the world and humanity very essential for professional success. XII Eighteen short rules to be observed in the study of foreign languages

### Page 1—

*Intellect*—one of the three general divisions of the human mind, the other two being *Feelings* and the *Will*. Professor Blackie seems to have adopted Dugald Stewart's division of the mental powers into *Active* (Intellectual) and *Moral* Powers. According to him *Intellect* is a comprehensive term and includes perception, memory, imagination, judgment, &c

I in modern times—since the invention and introduction of printing. The credit of discovering the marvellous art of printing is contested by the Dutch in favour of Laurence Coster between 1420 and 1426, and by the Germans on behalf of Johann Gansfleisch of the Gutenberg family, about 1438. About 1471, Caxton introduced the art into England, by setting up a press in Westminster Abbey.

*instruction*, information—distinguished from *education* which is the cultivation and disciplining of the powers of the mind

*communicated*, imparted, given

*chiefly*, principally. The other means of communicating instruction are teaching, preaching, lecturing, and demonstration

*helps*, aids. In some measure, to a certain extent

*useful arts*—the industrial or mechanical arts, such as engineering, carpentry, metallurgy, &c, which require bodily exercise and add to our comforts and conveniences—as distinguished from the *fine* or liberal arts (such as poetry, painting, music), the object of which is pleasurable mental exercise, arts, occupations requiring skill and ingenuity

*accomplishments*, graces or adornments, attainments marking a high breeding

*in any case*, taking the most favorable view, at the best

*primary and natural*, first and normal. Books ought not to be the starting points of education

*virtue, value, importance*

*not a little apt, very much likely*

*overrated, exaggerated, over-estimated*

*branches of acquirement, departments of learning*

*seen, appear to be—used emphatically*

*not creative powers* Books cannot of themselves produce any results, only intelligent beings can do so

*instruments, tools* These words, though synonymous, differ in their application to men. A *virtuous* man is an *instrument* in the hands of God while a *vicious* man is a *tool* in the hands of the Devil or a tyrant

*artificial tools, mechanical instruments—as opposed to the natural tools, i e, the senses*

*superadded to, added over and above, or extra to. Those natural tools, i e, the bodily organs*

*provision, foresight Equipped, furnished*

*telescopes, microscopes—instruments used to help our eyes in seeing too distant or small objects*

*researches, inquiries, investigations into natural phenomena*

*reveals unimagined wonders, discloses rare and wonderful things not previously thought or dreamt of*

*tempt, induce*

*undervalue, value less, hold a low opinion of, depreciate—refers to theory*

*neglect, slight, put off—refers to practice*

*original, primary Proper, natural* Books are not and ought not to be the starting points of intellectual education

*personal, one's own, independent,—qualifies 'thinking, feeling, acting'*

*thinking, feeling, acting—the functions respectively of Intellect, Feeling, (Sensations and Emotions), and Will*

*starts, commences his study*

*these—life, or observation of facts, experience or the result of repeated observation of facts, personal thinking, feeling, and acting*

*fill up many gaps, supply several omissions—to complete our information*

## Page 2—

*inaccurate, not correct*

*extend much that is inadequate, enlarge a good deal that which is deficient or incomplete*

*living experience, experience of real life, actual experience.*

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Page 2—

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*extend much that is inadequate*, enlarge a good deal that which is deficient or incomplete

*living experience*, experience of real life, actual experience.

✓like rain soil, useless, unbroken, untilled, not ploughed and prepared for sowing Books must be presented for study after having previously prepared the mind for them

the parchment roll free—a quotation from Goethe's *Faust* Anster's translation of the passage is as follows —

Are mouldy records, the holy springs,  
Whose healing waters still the thirst within?  
O! never yet hath mortal drunk  
A draught restorative,  
That welled not from the depths of his own soul.

The parchment roll—a book, parchment, the skin of a sheep or goat prepared for writing on—from *Perqamus* in Mysia of Asia Minor, where it was invented Paper superseded it later on

that, the parchment roll or book *Holy river for ever*, sacred stream, a drink of the waters of which will gratify all our cravings for knowledge

quenching, vivifying, life-giving Cf “The quick and the dead,”

only he free, he only can understand the refreshing and invigorating influence of knowledge who originates it from his own heart without let or impediment

in a poetical fashion, by means of rhetorical figures and tropes

mineralogy, the science treating of mineral substances

real scientific, practical accurate

literature includes prose, poetry, and the drama, here Blackie probably means by it only prose

mere scholar, a bookish man (bookworm) who has no experience of the world

nor discourses on music him, nor can oral expositions of music instruct him

gospel sermons, sermons (religious discourses) on the life of Christ, gospel, god-spell=story or narrative of God.

Devotion, ardent piety

indirectly, from another man's mind

by reflection—as reflected in the pages of a book, as in a mirror, and, therefore, faintly, reflection, literally, a bending back

by echo, which is but the reflection of the voice and so is less distinct and impressive Herbert Spencer writes “Immediate cognition is of far greater value than ‘mediate cognition’”

*grows*—not merely accretion

*living*—as opposed to the *dead* matter of books True knowledge is the result of the spontaneous activities of the mind

*appropriate*, take in as one's own—*La ad* and *proprius*, one's own

*from without*, from external sources—natural objects, books, &c

*takes*, absorbs *Living assimilation*, actually making it part and parcel of the system

*living organism*, a structure composed of organs endued with life

*all knowledge borrowing* The simple meaning of the passage is knowledge from books is only secondhand knowledge, it is not direct, for books contain only other men's ideas, and do not communicate the force or vigour of their authors' mind True knowledge is what one gets by an independent exercise of his mind on the facts furnished by the senses from the outer world

*assimilation, borrowing* Organic substances grow by *assimilation*, while inorganic ones by *accretion* or *borrowing*

II, *as much as possible*, according to their opportunities, or the facilities they have

*inculcation*, teaching by frequent repetitions, literally, treading with the heel, from *La in* and *cala*, the heel

*How to Observe*—a masterly work published in 1835 by Sir Henry Thomas De la Beche (1796—1855), a geologist His other works were *Discovery of a New Fossil Animal*, 1823; *Geology of Jamaica*, 1826, *Classification of European Rocks*, 1828, *Geological Manual*, 1831, *Researches in Theoretical Geology*, 1834, *Geology of Cornwall*, 1839, and *Geological Observer*, 1851

*motto*, a short pithy phrase or sentence

*the most important part*, i.e., the observation of facts

### Page 3—

*natural sciences*—sciences treating of the objects of Nature or the external world

*rich various beautiful furniture*, items of information which are copious, different, and interesting

*how to use their eyes*, how to observe Read Kingsley's version of the story of *Eyes and No Eyes* Scientific education not only *enriches* the mind, but gives it a *power* it did not possess

go about, move hither and thither, travel  
 the organ of vision, the eyes  
 slavish, servile, unreasoning, foolish  
 dull and slow—as opposed to ‘sharp and quick’  
 ultimately, in the long run, in the end  
 its natural function, i.e., observation  
 those studies—qualified by the sentence ‘that teach  
 see’ Here Blackie enforces the use of object lessons  
 primary, of the first importance

Botany, the science of plants, their structure, classification,  
 &c., Gk *botane*, plant

Zoology, the science, rather history, of animals, their structure, classification, and distribution—Gk *Zoon*, an animal, and *logos*, discourse

Mineralogy, the science of minerals

Geology, the science of the structure and mineral constitution of the globe, the causes of its physical features, and its history Gk *ge*, the earth, and *logos*, discourse

Chemistry, the science of the composition of substances and changes which they undergo, from Arabic *al-kimya*, *al*—being the Arab definite article, Gk *chemia*, from *cheein*, to pour

Architecture, the science of the structure of buildings—from *architect*, Gk *archi*, chief, first, and *tekton*, workman, builder Ruskin defines it as ‘the art which so disposes and adorns the edifices raised by man, for whatsoever uses, that the sight of them may contribute to his mental health, power, and pleasure’

Drawing, the art of drawing sketches of animals and objects

the Fine Arts—those arts that chiefly depend on a delicate or fine imagination, as music, painting, poetry, and sculpture

a Highland excursion, a trip to the Highlands of Scotland  
 See Introduction, p v, for Blackie’s Highland Excursions

continental tour, a journey on the continent of Europe—undertaken by young graduates to give a finishing touch to the education they received at school or college Sir John Lubbock writes “According to the old proverb, ‘the fool wanders, the wise man travels we may have read the most vivid and accurate description, we may have pored over maps and plans and pictures, and yet the reality will burst on us

like a revelation This is true not only of mountains and glaciers, of palaces and cathedrals, but even of the simplest examples "

*drilled, trained, instructed*

*a little elementary knowledge, the rudiments*

III *vast variety, numerous objects of different kinds*

*observing faculty, the power of observation*

*overwhelmed and confounded, overburdened and perplexed, overpowered and bewildered, seriously embarrassed*

*did we not, if we did not*

*sure method, ascertained and correct way or process*

*submitting their multitude, subjecting the immense mass of facts or multiplicity of objects*

*regulative, controlling, ordering*

*placing minds, so that we might easily understand and remember them*

*classification* is the process of arranging things into groups according to certain rules or principles

Page 4—

*world* Divine reason, the external world which is the expression of the reason of God The idea implied in it is that, though the Reason of God is infinite and that of man finite, yet the latter can know the former to some extent

*fundamental unity, essential oneness, underlying uniformity*

*unity of type* Darwin explains it thus "By *unity of type*, is meant that fundamental agreement in structure which we see in organic beings and which is quite independent of their habits of life" *Type, model* the generic character of a number of things of the same class Though natural objects differ externally in many respects, they have, nevertheless, points of resemblance internally which must be discerned by the intelligence of man

*imposed, impressed*

*apparently, seemingly, outwardly*

*seized, noted*

*nicely observant eye, eye endued with acute vision, or keenly discriminating*

*distribute, classify*

*parcels, groups* *Compass, range, extent*

*genera, plural of 'genus'*



*submit themselves*, become amenable

*discriminating*, marking out or noting the points of difference

*striking*, important and impressing

*of themselves*—without other things to be taken into consideration The points of resemblance and difference cohere or co-exist in the same object

*natural order*, order as it exists or is found in nature, or based on the essential characteristics of objects

*artificial*, mechanical, arbitrarily fixed upon by man

*alphabetical dictionary*, dictionary, the words of which are arranged in the order of the letters of the alphabet

*Linnæan system*, the order or arrangement adopted by Linnæus, a great Swedish naturalist, who lived between 1707 and 1778 Disciplined under the great botanist, Professor Rndbeck, he travelled into Norway, Finland, Lapland, Germany, France, Holland, and England in eager pursuit of his favourite science He invented the new method of classifying plants according to the number of their stamens and pistils, and extended the same to animals Under his culture, botany raised itself in Sweden to a state of perfection unknown elsewhere, and was thence disseminated throughout Europe His system of classification first gave to botany a clear and precise language, and, although his system was an artificial one, it yet paved the way for discoverers, and undoubtedly led to the natural system of Jussieu "The determination of a plant is puzzling to the beginner in Botany Now, it was a merit of the Linnæan system to make this comparatively easy, and the advantage was sacrificed in the adoption of a *natural system*"—(Barn)

*exclusively*, solely—without other helps

*binding things together*, bringing things under certain groups

*bonds of natural affinity*, the points of likeness or resemblance established by nature being the ties among the objects of nature

*combination*, mixing

*broad view*, general or comprehensive survey

*the general effect*, the impression that 'things as wholes make upon the mind'

*accurate observation properties*, careful and correct noting of the minute characteristics of things

## Page 5—

*superficial similarity*, apparent likeness in accidentals  
*lily, water lily*—the former is an *endogenous* and the latter  
 an *exogenous* plant

*character, nature*

*papaverous*, pertaining to the order of plants of which the  
 poppy is the type

*poppy*—the opium plant

*this age of locomotion*, this age in which travelling is fast,  
 cheap and easy, on account of the good roads, railways, &c

*local museums*, museums (places where curiosities in nature  
 and art are preserved for the pleasure and profit of mankind), in  
 the places where they live, *museum*, literally, temple of the  
 muses, the nine goddesses who preside over the liberal arts—  
*Clio*, over eloquence and heroic poetry, *Clio*, history, *Erato*,  
 lyric and love poetry, *Euterpe*, music, *Melpomene*, tragedy,  
*Terpsichore*, dancing, *Thalia*, pastoral and comic poetry, *Poly-*  
*hymnia*, singing and rhetoric, and *Urania*, astronomy

*when there to confine*, when they are there, (I should advise  
 young men) to restrict

*characteristic of*, special or peculiar to

*generally*, superficially

IV *well assorted*, carefully arranged

*subtle, delicate, fine, &c*, abstract After we observe and  
 classify facts, we begin to find out the relations between them,  
 and in doing so we deal with *ideas* of things, &c, deal in the  
 abstract

*are, how, for what purpose*, existence, method, end

*the essential unity species* The Divine Mind being one  
 and consistent, it impresses, on whatever it produces and on the  
 mode in which it does so, the character of that oneness and  
 consistency The effect follows and partakes of the character  
 of the cause

*both manifestations of Divine unity*—in the processes as well  
 as in the type

*essential unity souls*,—as all human souls have sprung out  
 of the one divine soul

## Page 6—

*working out*, producing

*consistency of plan*, harmonious design

*to speak more popularly*, to use the language familiar to the  
 people

*processes, operations, Naturally determined, disposed by nature Necessary dependence, that inter-relation existing by force of law*

*well said, vividly expressed happily put*

*in reason, by reason, and for reason, based on a rational scheme, devised by a reasonable, intelligent being, and for the benefit of the reasonable or rational beings*

*Stirling* James Hutchinson Stirling, LL.D., a Scotch writer, was born in 1820. He abandoned medicine for literature, and wrote the *Secret of Hegel* (1865), *Thomas Carlyle's Counsels* (1886), a translation of Schwegler's *History of Philosophy*, &c. The full title of the tract under reference is "As Regards Protoplasm, in relation to Professor Huxley's Essay on the Physical Basis of Life."

*Protoplasm*, germinal matter, the first form of life—Gk *protos*, first, and *plassein*, to mould, a homogeneous structureless substance, forming the physical basis of life, contractile, and resembling albumen in chemical composition.

*a masterly tract, a thoroughly well-written little treatise*

*chain of things* All things in the universe are inter-related.

*phrenologists*, those scientists who hold the theory that the several parts of the brain have special functions and that the mental faculties are shown on the surface of the head or skull, from Gk *phrenos*, the mind, also the diaphragm where the ancients believed the mind to be situated, and *logos*, discourse. See *Webster's Dictionary* for an account of the thirty-five 'bumps', each having a separate function to do.

*causality*, the tendency to look for causes, the thirty-fifth bump, an intellectual faculty which lies a little above the nose.

*necessary succession*, one phenomenon being bound to follow another, as cause and effect.

*divinely originated forces, God-engendered powers*

*that point precedes it*, what goes before, i.e., the antecedent is not necessarily the cause of what follows or the consequent. *Post hoc ergo propter hoc*, i.e., after this, therefore in consequence of this—is a common logical fallacy. Mill defines a cause as 'an invariable, unconditional antecedent.'

*contentedly superficial*, who are satisfied with what appears on the surface of things.

*feed habitually on*, fill their minds with, as a matter of routine.

that a country suffers evils, not for one cause but for a multiplicity of causes, *panacea*, a single cure for all evils

*all*—placed in strong contrast to 'one imaginary'

*cultivation*, development

*submit* season, place themselves under for a short time

*after the old Platonic recipe*, according to the method of education prescribed by the ancient philosopher Plato Plato (B.C. 428—347), a follower of Socrates, was born in the island of *Ægina*. He learned grammar, music, and gymnastics from the distinguished teachers of the time, and, after Socrates's death, made a tour through Egypt, Sicily, and Lower Italy in quest of knowledge. Having fallen out with the elder Dionysius, he was sold as a slave by the tyrant, but was soon set at liberty. After his return he began to teach in the gymnasium of the Academy and its shady avenues. He wrote a number of philosophical treatises in the form of dialogue, and died in the eighty-second year of his age. Plato's curriculum of education was Arithmetic first, then Geometry, then Astronomy, and then Logic, Ethics and Physics. Over the vestibule of his house, he set up the inscription, "Let no one enter who is unacquainted with geometry."

*recipe*, a prescription, advice, especially for medicine

*strengthen mind*, increase the power of abstraction which involves the noticing of relations. "Unshakeable beliefs in necessities of relation are to be gained only by studying the Abstract Sciences, Logic and Mathematics"—(*Herbert Spencer*).

*necessary dependence causality*—the three expressions are synonymous

, with the study of mathematics *Founded*, based

*etrical assumptions*, hypotheses, something assumed to the known facts or phenomena, or for the purpose of

, data

*discipline* for, fully sufficient training to grasp  
ons, determinations of human affairs

ge manne

ences—accidents or voluntary inter-

ite—*L. calculare*, to reckon by

lus, a pebble.

*complex*, intricate, tangled, involved, 'more complex' than in the physical sciences

*passions*, personal feelings

*assumes without proving*, redundant = assumes gratuitously the redundancy here being effective, or emphatic

*causal dependency*, the relation of cause and effect, i.e., the relation of a fact as an effect of another as its cause "It happens sometimes that when a relation of causation is established between two facts, it is hard to decide which, in the given case, is the cause and which the effect, because they act and re-act upon each other, each phenomenon being in turn cause and effect"—(Sir G. O. Lewis)

of—obviously a misprint for 'on'

*I once heard*, etc.—an illustration of the general statement made in the preceding sentence

*political discourse*, a speech on government

*a noted demagogue*, a well-known or famous mob-leader, *demagogue*, a leader of the demos or people—Gk *demos*, people, and *agogos*, leader, always used disparagingly for the leader of a mob by exciting their passions

*forms of expression* Various illustrations, examples from different sources cited to make the subject clear

*monarchico—aristocratic government*, a government in which the supreme power lies in the hands of the king and the aristocracy The government of England is an example It consists of the Sovereign and the Parliament The latter consists of the House of Lords (a purely aristocratic body) and the House of Commons (composed chiefly of the people or the middle and lower classes)—*aristocracy*, Gk *aristos*, best, and *kratein*, to rule, the best persons being the nobility or privileged order

as by the stroke wand, as quickly as by the touch of the staff used by a miracle-worker, i.e., in a twinkling

*perfectly democratic government*, a government solely by the people, for instance, a government of England by the Commons alone See my *Matriculation Reader*, "Advanced Club" from Sir Walter Besant's *All Sorts and Conditions of Men*

*a species of argumentation*, a kind of reasoning

*vitiating*, rendered unsound

*all through*, from beginning to end, from first to last

*one imaginary*, a single fancied—a sarcasm on the mob-leaders of the Brutus and Cassius type who ignore the fact

that a country suffers evils, not for one cause but for a multiplicity of causes, *panacea*, a single cure for all evils

*all*—placed in strong contrast to 'one imaginary'  
*cultivation, development*

*submit season*, place themselves under for a short time

*after the old Plutonic recipe*, according to the method of education prescribed by the ancient philosopher Plato Plato (B C 428—347), a follower of Socrates, was born in the island of *Ægina*. He learned grammar, music, and gymnastics from the distinguished teachers of the time, and, after Socrates's death, made a tour through Egypt, Sicily, and Lower Italy in quest of knowledge. Having fallen out with the elder Dionysius, he was sold as a slave by the tyrant, but was soon set at liberty. After his return he began to teach in the gymnasium of the Academy and its shady avenues. He wrote a number of philosophical treatises in the form of dialogue, and died in the eighty-second year of his age. Plato's curriculum of education was Arithmetic first, then Geometry, then Astronomy, and then Logic, Ethics and Physics. Over the vestibule of his house, he set up the inscription, "Let no one enter who is unacquainted with geometry."

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*necessary dependence causality*—the three expressions are synonymous

*here*, with the study of mathematics. *Founded*, based

*theoretical assumptions*, hypotheses, something assumed to account for the known facts or phenomena, or for the purpose of argument

*conditions, data*

*adequate discipline for*, fully sufficient training to grasp

*human conclusions*, determinations of human affairs

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*curiously*, in a strange manner

*various disturbing influences*—accidents or voluntary interferences of many kinds

*calculate*, reckon, compute—*calculare*, to reckon by means of pebbles, from *calculus*, a pebble

*the reasonings of mathematics correctly*—a cumbrous sentence which the student would do well to break up and re-write, showing clearly the relation of the clauses to one another

*on political, moral and social mathematics*—a hazardous remark, as the truths of politics, ethics, and sociology have only a high degree of probability and have not the certainty of those of mathematics, the reason being the difficulty of establishing correct premises, observing and classifying all the facts

*comprehensive*—embracing an immense variety of facts

*one-sided observation*, partial survey "*Audi alteram partem*"  
i.e., hear the other side—is a proverbial saying

*hasty conclusions*, determinations of points without due care and attention—opposed to 'sound decisions'

*distortion of intellectual vision*, perversion of judgment so that the 'mind's eye' cannot see things clearly

*personal passions and party interests*, individual feelings or idiosyncrasies, and advantages of factions

*solving a political problem*, determining a difficult question of the state

*uncertainty of the science*, i.e., of politics

*just appreciation*, reasonable and correct estimate or valuation

V *strengthening his reasoning powers*, developing his faculty of judgment

*enter upon*, commence

*formal study of logic and metaphysics*, a study of these sciences as such, purposely, as laid down in text-books *Logic* is the science and art of correct reasoning *Metaphysics* dealt with mental phenomena, with the ultimate essences of thoughts and of existence

*by all means*, certainly

*in a natural way*, without a formal study of logic and metaphysics—as distinguished from the 'syllogistic method'

*scholastic discipline*, academical training

*tactical evolutions*, strategic movements, with a view to gain military advantages,—*tactics*, the science and art of disposing military and naval forces in order for battle, and performing military and naval evolutions—Gk *taktika*, neuter plural of *taktos*, arranged Note the technical terms *march*, *drill sergeant*, *evolution*, *tactics* *March*, the movement of soldiers with a regular step and in order, military progress

*Drill-sergeant*, a non-commissioned officer who drills soldiers  
*Evolution*, a prescribed movement of a body of troops  
*mere untrained locomotion*, simple, undisciplined movement

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*plenty*, enough of material, large mass of concrete facts  
*scrutinise with a nice eye*, examine every part very carefully and vigilantly

*in such fashion*, in this manner

*has no real contents*, gives no knowledge of concrete realities, the only contents of it being the premises, which are hypothetical assumptions

*sets forth in order*, lays out in a systematic way

*universal forms*, modes or types, applicable to all kinds of reasoning

*barren affair*, fruitless, unproductive undertaking

*logic*, logic by itself

✓ *any rich garden of life*, any noble ideas capable of producing large beneficial results in the working out of the vast and intricate problems of practical life Note the metaphor of the seed, tree, and garden in this sentence, productive ideas are seeds, sciences are trees bearing fruit, and the various sciences put together form the fruit-garden *Rich growth*, luxuriance

*Bruce* Robert Bruce (1274—1329) entered into a conspiracy for the overthrow of the English suzerainty in Scotland, and, having been betrayed, fled to Scotland, where he was crowned in 1306 In 1314 Edward II marched against him in person, but was totally routed at Bannockburn

*Wallace* Sir William Wallace (1276—1305), a famous Scotch hero, headed the rising of 1297 against the English and won a victory at Cambus Kenneth, after which he crossed the border, and was named guardian of Scotland on his return Next year Edward I defeated him at Falkirk Though deserted by the nobles, Wallace carried on a guerilla warfare for seven years with a determination to liberate Scotland from the English yoke Having been betrayed into the hands of the English by Sir John Moutath, he was sent to London, where he was executed as a traitor.

*fencing master*, teacher of sword-play

*mere logician*, one who has simply learnt the forms and rules of good reasoning, a logic chopper



so it is in truth with all formal studies, it is equally true of all studies that acquaint us with the forms of knowledge

*Grammar*, a treatise on the principles of language, a knowledge of which may help one to speak or write with propriety, according to established usage—Gk *gramma*, a letter of the alphabet

*rhetoric*, the art of elegant and accurate composition, especially in prose, as well as the art of speaking with propriety, elegance, and force—from Gk *rhetor*, an orator

bear fruit, are productive

meagre, poor, thin *Made fat*, fattened

narrow, mean-minded *Large*, liberal

by study rules of thinking A study of logic can serve to systematise the facts we have gathered, it cannot enlarge the understanding or widen the sympathies, which are natural gifts

intense vitality, a large fund of energy or natural vigour

wide sympathy, interest in a large circle of facts and phenomena

keen, very sharp, penetrative

various experience, experience derived from various branches of learning and from various walks of life

is worth all the logic of the schools, is of as much value as the dialectical skill of the school-men or teachers of theology and philosophy in the Middle Ages, the schools, probably a reference to the school of philosophers and theologians, as Duns Scotus, Thomas Aquinas, &c Aristotle's logic was considerably improved by these school-men, and so came to be called 'Scholastic logic'

*anatomy*, the science of the structure of organic bodies, which teaches how to divide them and examine their parts—Gk *ana*, up, and *temnein*, to cut

firm hold, strong grasp, a clear knowledge

jointing and articulation of your framework, the junction of the bones of your skeleton A knowledge of logic can help one simply to analyse the component parts of an argument and test their validity

perform excellent service, does valuable work

unveiling of Sophistry, exposing the error in specious arguments advanced with the object of deceiving the listener and gaining one's object In Greece were a class of men called the *Sophists*, teachers of eloquence, philosophy, and politics, who

were noted for their fallacious but plausible and subtle mode of reasoning

*proceed far, make great progress*

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*moving power, working energy.*

*fountains of living water*—Nature, i.e., the native energies of the human mind, the expression is applied in the Bible to God, or to Paradise “They have forsaken the Lord, the fountain of living waters” and “The Lamb shall feed them and shall lead them to living fountains of waters”

*flow not in the schools, take their rise in the academies*

*materials*—obj. of ‘borrow’

*breathing universe, living objects of the world*

*necessary limits, finiteness*

*clip the wings of our conceit, check the high notions of our own powers, clip the wings of a bird to restrain its flight*

*floundering and flouncing, rolling, tossing, and tumbling*

*deep bottomless seas of speculation, vast abysses of metaphysical thought about the various aspects and relations of things in the universe to God and the soul of man*

*the world's significance*—the vastness of the world and the littleness of man's conception of it

*first postulate of wisdom, most important requisite (datum) for acquiring wisdom*

*solid earth*—terra firma

*usurp the function of birds, soar high in the heavens*

*Icarus, son of Daedalus, a mythical personage* When imprisoned by Minos, Daedalus procured wings for himself and his son Icarus, and fastened them on with wax Daedalus flew safely over the Ægean but Icarus dropped down into it, having soared so near the sun as to melt the wax cement of his wings *Icarium Mare*, or the Icarian sea, was so called after the myth of Icarus.

*achieve a sorry immortality, obtain poor celebrity or unenviable renown*

*baptizing, christening, giving name to*

✓ *it's better name* It will be a very wise thing if we understand the limits of our powers and do not attempt to solve problems beyond human comprehension lest our failure in it be so signal as to be transmitted to distant posterity as a beacon for others to beware of like dangers

*positive*, giving us knowledge of truth—as opposed to *negative*, a warning against error

*fundamental*, bottom, basal

*fabric*, structure

*fundamental and essential reality*, the essence or noumenon—as distinguished from 'outward semblance' or phenomenon

*fleshly framework*, body

*survives all changes* type, is enduring in the midst of a constantly changing series of appearances

*come to*, arrive at

*get behind the special phenomena*, thoroughly understand the particular shows of things

*anthropology*, the natural history of the human species, the science of man considered in his entire nature—Gk *anthropos*, man, and *logos*, discourse

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*essences*—mind and matter

*all existence*, all that exists

*evolutions of*, emanation from

*self-determining reason*, God who is his own guide *Indwelling*, inherent, innate

*chaos* *cosmos*, confusion orderly world

*absolute, cosmic reason*—God, as distinguished from the 'limited individualised reason', i.e., the reason of the finite individual

*identical with*, same as

*theology*, the science of God and divine things

*tria theologiae*—a quotation from Aristotle's treatise on *Metaphysics* "The kinds of theoretical knowledge are three, *Physics*, *Mathematics*, *Theology*"

*self-energising*, being itself the source of its own energy

*make the world intelligible*—implying that the maker of the world being an intelligent being, whatever is produced by him must bear the stamp of his intelligence

*held fast*, firmly believed in, strenuously maintained

*Pythagoras*, a celebrated Greek Philosopher, a native of Samos, flourished in the sixth century B C. He believed in the transmigration of souls, paid great attention to arithmetic, and its application to weights, measures, and the theory of music, and pretended to divination and prophecy

*Hegel* George Wilhelm Friedrich Hegel, (1770—1831), idealist philosopher of Germany, published *Phænomenologie des Geistes* in 1807. He was rector of the Nurnberg gymnasium from 1808 to 1816 and then became Professor at Heidelberg. Two years later he removed to Berlin.

*all the great thinkers of the world* Descartes, Spinoza, Fichte, Schelling, and Hegel, Hume, Lewes, Comte, and a few others alone—for 'only'

*keystone*, the wedge-shaped stone on the top or middle of an arch or vault, which binds the work, here used figuratively to mean the necessary condition, what keeps from destruction *sane thinking*, sound thinking pre-supposes the idea of God as the ruler of the Universe

*in this age and place*—in this materialistic nineteenth century and in Scotland

*one-sided habit of mind*, natural predilection to look at a single aspect of things

*swerving*, turning, inclining

*bias*, a leaning of the mind

*outward and material*, external and physical—synonymous terms

*physics*, the science of nature, or of natural objects

*true magician's wand*, great secret power

*striking out*, obtaining

*induction*, the process of reasoning from a part to a whole, or from particulars to generals. The opposite process is called *deduction*

*madness of externalism*, materialism driven to the extreme, a belief in the mere external carried beyond all bounds of reason *vital*, essential

*from which hangs*, which make science possible at all. They are the uniformity of nature and the law of causation *assert themselves*, are known

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*Sequences* causes, successions, productive powers or circumstances, a cause implies a sequence and an innate power

*the superficial*, those that look at the surfaces of things, the shallow-minded people

*so-called*—implying not rightly called *methods of operation*, modes of working *operator*, worker, i.e., God

*transgressing their special sphere, going beyond their particular province, i.e., the investigation of the how* Take no account, do not enquire

*all-plastic, moulding all, forming every thing*

*the pious old Greek poet*—Aratus, author of *Phænomena* and *Diosemeia*, which were very popular in ancient times. He flourished about 270 B.C. at the court of Antigonus Gonatas, king of Macedonia.

*whose offspring we all are* 'We are his offspring' occurs in V, 5, of Aratus's *Phænomena*.

*the great Apostle*—St. Paul

*in whom we live, move, and have our being*, the hand of God is visible in everything concerning life and existence—quoted from the *Acts*, XVII, 28. St. Paul preached this to the Athenians: "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring."

*reasonable*—opposed to 'dogmatic'

*reverent*—opposed to 'Atheistic'

*seek after, look for, study*

*manly, high and noble, virtuous*

*King David* (1074—1001 B.C.), ruler of Israel for thirty years, composed the largest portion (about 73) of the *Psalms*, which are unparalleled in sublime and tender expression, and lofty and pure in religious sentiment.

*the noble army of Hebrew psalmists*—David, Asaph, the sons of Korah, Moses, &c.

*repose upon the quiet faith of it*, place absolute confidence in God, fearless of any storms of passion or fate, secure peace of mind from that absolute and implicit faith in it. Compare Carlyle, *Heroes and Hero-Worship*. "David's life and history, as written for us in those *Psalms* of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best—struggle often baffled, driven, as into entire wreck, yet a struggle never ended,—ever with tears, repentance, truer unconquerable purpose, begun anew."

VI *function, faculty*

*the imagination, that faculty, of the mind by means of which we form images or pictures of objects and events* Compare Shakespeare, *Midsummer Night's Dream*, V, 1

"And, as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothing  
A local habitation and a name"

*impressed with, alive to, aware of*

*fiction, fact, unreality, reality*

*severe student, a student who studies seriously to gather facts*—opposed to 'a dilettante' or 'amateur leader'

*exact, accurate, precise*

*the highest class of scientific men, the greatest scientists*

*led to their most important discoveries*—as Newton's passage from a falling apple to a falling moon, Dalton's conception of the atomic theory from the facts furnished by Chemistry, &c  
*quickening, giving life and reality to, inspiring*

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*suggestive imagination, imagination having the power to suggest new ideas and theories* Compare Sir Benjamin Brodie "The imagination, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions, nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent"

*Goethe* Professor Blackie seems to have been a great admirer and student of this eminent German poet (1749—1832), as of his countryman Carlyle

*original observations in botany and osteology* In Botany he discovered all the different parts of the plant, but the stem and the root, to be modifications of the leaf, leaf, calyx, corolla, bud, pistil, and stamen to be referable to the same type, and the dependence of a plant, whether producing leaves, flowers, or fruit, on the differentiation of the nutrition it received In anatomy he discovered that the intermaxillary bone which exists in the lower animals is found in the human subject in a rudimentary state—seen distinctly in youth but gradually becoming united with the body of the skull, and that the skull itself is only a development of the vertebra of the spine *osteology*; a part of anatomy treating of the nature, arrangement, and

uses of the bones—Gk *asteon*, Sanskrit *asthi*, a bone, and *logos*, discourse

*an apt witness*, a fitting or appropriate illustration

*the enemy of*, a hindrance to

*acts without*, acts uncontrolled or independently of

*whimsically*, capriciously

*with reason allies* According to Sir Arthur Helps, imagination, when wielded by reason, is like the slave of Aladdin's lamp

*in the whole region of concrete facts*—in all concrete sciences, for example, botany, geography, history, zoology, geology, &c

*in history poetry* History is philosophy teaching by experience, and so a perfect historian, to make his narrative affecting and picturesque, must infuse into his account of facts and events a strong dose of his imagination. Should he do so, no doubt the dry bones will spring up with life. Macaulay writes "The perfect historian is he in whose work the character and spirit of an age is exhibited in miniature" Sir Walter Scott, Macaulay, and Carlyle succeeded as great historians only on account of the play of their strong and vivid imagination upon the world of facts ready to their hands

*invent*—the function of the poet, but not of the historian

*mould them congruently*, shape and arrange them in an elegant and orderly way

*fairy tales*, stories of fairies or imaginary beings

*buckles itself to*, occupies itself with—a phrase from knights girding themselves for battle

*there is no need of going to romances*, for, as Byron says, truth is sometimes stranger than fiction

*fancy, imagination* Fancy builds castles in the air, and requires no substratum of fact for its structure. By Imagination, as the poet says,

"By thee the mind recalls from memory's stores,

Ideas of *what'er has once been seen*,

Or felt, or thought, and from the motley group

Judgment and taste select, direct and sort,

Conformably to thy creating will "

i.e., Imagination has a background of the real, which Fancy has not. Fancy, Professor Bain observes, is applied to those creations that are farthest removed from nature, fact, or sober reality.

*please, elevate, gratify, ennoble*

*Alexander the Great*, (B C 356—323), the famous soldier of antiquity and successor of Philip, king of Macedon, conquered the whole of the then known world, and came to India as well. After crossing the Indus and penetrating as far as the Gauges, he was compelled to return to Babylon, but paused at Susa to celebrate his marriage with the daughter of Darius. He died at Babylon after a reign of about thirteen years.

*Martin Luther* (1483—1546) the founder of Protestantism, was born at Eisleben in Lower Germany. He upheld his views before the Diet of the Empire assembled at Worms in 1521, and afterwards in the Diet of Spire.

*Gustavus Adolphus* (1594—1632), king of Sweden, resisted the aggressions of Sigismund, king of Poland, and concluded an advantageous peace. In 1630, he invaded Germany as head of the Protestant League, took Colberg, won the battles of *Breitenfeldt* and the *Lech*, and in 1632 captured Munich. In 1632 he defeated Wallenstein at Lützen, but was killed in the battle.

notable characters, remarkable personages, illustrious heroes who have played important parts

on the great stage of the world, in the great theatre of life—Shakespeare has in *As You Like It*

“ All the world is a stage,  
And all the men and women merely players ”

incarnate the history which they create, embody (give flesh and blood to) the facts and events of which they are the authors and which constitute history. Carlyle's great saying about history was ‘ the history of a nation is the history of its great men.’

for this purpose of more educational value, to this end more instructive

not all minds of a prosaic or matter-of-fact turn

impressed and elevated, struck and ennobled, powerfully influenced and improved in tone

an imposing and a striking fact, a remarkably grand and awe-striking incident

a double gain, a two-fold benefit or advantage, viz, a knowledge of the past, and a guidance to the future

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at a single stroke, by a single effort

effective, operative, effectual

that elevating pictures fancy, that grand images gently pass over the mind and amuse it

passiveness of mental attitude, inactive state of mind



*no strength can grow*, the imaginative faculty will neither be developed nor strengthened,—the principle embodied in it being that accession of strength is due to activity or exercise *formally*, in due form, deliberately

*call upon*, invite, require

*take a firm grasp of*, seize firmly

*lovely shadows*, beautiful images

*as they pass*, in their passage, while fitting

*closing the gray record*, shutting the white pages of the book which records the deeds of great men

*the storied procession*, the series of facts and events constituting the story

*before him in due order*, before his mind's eye according to the degree of their intensity, or according to their gravity or importance

*appropriate badges*, marks of distinction befitting the characters of those that wear them

*attitude*, posture

*expression*, language used by them as indicative of their feelings The figure used is of a royal procession, in which rank and precedence have their value, and the gentlemen composing it, who belong to different orders, wear their appropriate badges, assume positions suited to their rank, and speak the particular set of words appointed for such occasions

*read through books*, read books from beginning to end  
*Cram*, stuff—with odds and ends, learn by rote

*carrying away*, retaining in the mind

*any living pictures of significant story*, any vivid images of some interesting and didactic account

*arouse the fancy* *leisure*, please them in their hours of relaxation Compare Wordsworth

"For often, when on my couch I lie,  
In vacant, or in pensive mood,  
They flash upon that inward eye,  
Which is the bliss of solitude  
And then my heart with pleasure fills  
And dances with the daffodils"

*gird them . difficulty*, fortify them in a crisis, enable them to bear up against the hard trials of life

*notable*, mark-worthy

*gray*, white, blank

*pictured in the glowing gallery*, represented in the brilliant picture-room

*vivid, and full of body and colour, bright, and filled with brilliant, picturesque, and beautiful images, i.e., well-informed and fresh and brisk*

*count yourself not, reckon, consider that you do not*

*know see* Seeing something is more impressive than thinking about it That knowledge is real and substantial which can raise in the mixed vivid pictures of the object known *as it did take place, exactly as it occurred, i.e., without omission of any detail*

VII *denoting, marking, expressing Faculty* mental power *in some degree being*, something of which power may be said to be the property of (possessed by) every man or woman

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*particularly connected with, especially related to intellectual, mental*

*native term, Saxon word*

*Æsthetical*, pertaining to the beautiful, or, more generally, to matters of taste — Gk *Aesthetikos*, perceptive “The feelings or emotions ruling the constructions of Imagination are first, the *Æsthetic* emotions, or those of Fine Art” — (*Prof Bain*)

*bravely, heroically, a brave and noble life*

*well-compacted, solidly built*

*keep out, shut out, proof against*

*let in, admit*

*voluntarily, of one's own free will*

*beauty the natural food of healthy imagination, i.e., beauty is as necessary for the growth of a wholesome imagination as food is for our body*

*sought after, looked for*

*achieve existence, realise the purpose for which we live*

*to make the most of himself, to attain the greatest perfection*

Perfection, according to some philosophers, is the end of existence

*liveth not, does not live an intellectual life*

*by, with the help of*

*alone, i.e., unaided by any experience of life and nature*

*it is always good to know something* — a paraphrase of the German motto quoted at the beginning of this “Culture of the Intellect” Compare Emerson

"People disparage knowing and the intellectual life, and urge doing I am very content with knowing, if only I could know To know a little would be worth the expense of the world"

*one of the wisest men of modern times—Goethe*  
*indiscriminately knowing, knowledge of anything and every-*  
*thing, good, bad, or indifferent i.e., without distinction*  
*mean to assert, intend to affirm*

*always—implying 'occasionally'*  
*pick up carefully for possible uses, gather even small bits of*  
*information with care which may serve some purpose not known*  
 now

*may fall under his eye, he may happen to see*  
*at command, within reach, available*  
*on which we may frequently stumble, which we may 'meet*  
 by merest accident

*not without its good element—for, nothing is absolutely bad*  
*disdain to secure in passing, condemn as not worth notice the*  
*acquisition of even 'bad' knowledge if you chance to pick it up.*  
*worthy object of systematic pursuit, a good end to be regularly*  
 striven for

*indifferently, indiscriminately*  
*great, beautiful, good, i.e., intellectual, æsthetic, and moral*  
 excellence

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*æsthetic culture, artistic training, i.e., training of the sense*  
 of the beautiful

*the fine arts generally, sculpture, architecture, &c*  
*delight to manifest, take great pleasure in exhibiting, whose*  
 function it is to exhibit

*the sublime, the grand, majestic, or magnificent*  
*every various, all variety of*  
*aspect and attitude, phase and position, form and character*  
*fall under the category, are included in the class*  
*accidental accomplishment, unessential acquirement, a train-*  
 ing which one may do without  
*most noble blossom, the chief merit*  
*cultivated, cultured*

*knows merely with a keen glance, has acquired knowledge*  
 by only an acute perception of the things presented to him  
*acts with a firm hand, executes steadily*

*do very well, be fit for  
for the rough work of the world, for the harder duties of life,  
for those spheres of life that require no refinement of any kind  
ungracious and unlovely, lacking grace and sweetness  
creature, person—used by way of contempt  
angular, eccentric and unsocial  
square, rigid and formal, hard, unbending, uncompromi-*  
sing

*dogmatical, assertive, of course, with overweening confidence  
persistent, pertinacious, perversely obstinate, tenacious  
blushless,umptious, shameless, conceited and presumptuous  
pugnacious, combative, quarrelsome  
bevel down the corners, rub off or remove the eccentricities,  
bevel, slant to a bevel angle, or from a direct line*

*so constituted, constituted as above, i e, angular, &c Were,  
would be*

*commence, i e, begin his work of self-culture  
its natural food—best suited to its enrichment  
exhibited, publicly displayed  
let him special business, however he may be previously  
occupied with the duties pertaining to his particular calling  
afford even a passing glance, find time for even a cursory look  
steal a taste, snatch something, enjoy a bit or small portion  
dexterous, skilful, expert*

*tumblers, those skilled to play tricks with a tumbler, i e,  
a drinking glass originally made without a foot or a stem, with  
a pointed base, so that it could not be set down with any liquor  
in it*

*circus, a circular enclosure for feats of horsemanship, &c  
supple somersets, leaps in air requiring flexible limbs, somer-  
set or somersault, a leap in which a person turns with his heels  
over his head, and lights upon his feet—Italian, sopra salto,  
sopra (=L super), above, and salto, (=L saltus), a leap*

*idle tricks, useless devices  
cunning exhibitions, clever displays  
litheness, suppleness, agility, flexibility—from L lenis, soft.  
ambitious excellence, anxious to acquire intellectual supe-  
riority*

*admiration, sense of wonder*

## Page 17—

*mount up a few steps, make some progress*

*towards the likeness of, to attain the standard of excellence of the thing*

*largely and habitually, many things intensely and constantly*

*worthy of wonder, fit to be admired*

*sympathies, interests, or capacity of appreciation*

*educate himself æsthetically, cultivate his sense of the beautiful and the good*

*norm, rule, standard*

*criticising, judging of beauties and faults—here, of faults only—Gk kritikos, able to judge*

*barren graces, sterile charms, unproductive excellences*

*Nil Admirari*, to wonder at nothing—because there is nothing in the world to excite wonder or admiration—see p 71 Ruskin speaks of four kinds of admiration—sentimental, proud, workmanly, artistic and rational *Sentimental* admiration is the kind of feeling which most travellers experience in visiting a ruined abbey by moonlight, or any building with which interesting associations are connected, at any time when they can hardly see it *Proud* admiration is the delight which most worldly people take in showy, large, or complete buildings, for the sake of the importance which such buildings confer on themselves, as their possessors, or admirers *Workmanly* admiration is the delight of seeing good and neat masonry, together with that belonging to incipient developments of taste, as, for instance, a perception of proportion in lines, masses, and mouldings *Artistic and Rational* admiration is the delight taken in reading the sculpture or painting on walls, &c

*this maxim, this saying—Nil Admirari*

*a worn-out old cynic*, an old man whose large experience in the world has made him sad and surly, *cynic*, a misanthrope, *a snarler—Gk kunikos*, dog-like, from *kuon*, a dog

*intolerable in the mouth of, unbearable if spoken by*

*hopeful, promising*

*looked for, expected*

*substantial, real, valuable*

*sets up a business, makes it a profession*

*finding faults .work, carping, cavilling at the productions of other men.*

*criticism*, judging of the merits and defects of a work of art.  
 Compare Pope —

A perfect judge will read each work of wit,  
 With the same spirit that its author writ  
 Survey the whole, nor seek slight faults to find,  
 Where nature moves and rapture warms the mind

Here follows the deliverance of Matthew Arnold on the function of criticism "Its business is, as I have said, simply to know the best that is known and thought in the world, and by in its turn making this known, to create a current of true and fresh ideas Its business is to do this with inflexible honesty, with due ability, but its business is to do no more, and to leave alone all questions of practical consequences and applications, questions which will never fail to have due prominence given to them"

*ripe fruit*, mature result

*insight*, looking into or beneath the surface of things ;  
 penetration

*old*—and so experienced

*opinions* of their own

*no reason print them*—a condemnation of the mania of young and inexperienced men for rushing into print Read the lesson 'Advice to Young Authors' in my *Matriculation Reader*, p 92

*published*, made public , given to the world

*matured*, ripened

*mislead the public*—because they are unsound and often erroneous

*debauch*, debase, corrupt, pervert—L *des*, away , and *bauch*, a house, and so literally, entice away from a workhouse

*I have said*—on page 16

Page 18—

*comical*, droll , laughable

*humorous*, fitted to excite laughter—L *humor*, moisture

*subsidiary*, minor , secondary, less important and auxiliary.

*it is a great loss laugh*, if a man has not the capacity of laughing, he lacks a good deal of a valuable quality Compare Carlyle "How much lies in Laughter the cipher-key, where-with we decipher the whole man ! Some men wear an everlasting barren simper , in the smile of others lies a cold glitter as of ice the fewest are able to laugh, what can be called laughing,

but only sniff and titter and snigger from the throat and outwards, or, at best, produce some whiffling husky cachinnation, as if they were laughing through wool of none such comes good. The man who cannot laugh is not only fit for treasons, stratagems, and spoils, but his whole life is already a treason and a stratagem."

*lightly to shake off*, to express gently in a mild way  
*the incongruous*, our sense of the absurd inconsistencies  
*earnest business*, grave and serious work, 'not an empty dream, but real and earnest' as Longfellow says

*by a diet of broad grins*, by feeding on loud or side-splitting laughter, by indulging in a loud burst of laughter or huffaw. George Colman's book entitled *Broad Grins* contains a series of humorous tales in verse originally published under the title of *My Night Gown and Slippers*

*humour*, "a tendency of the mind to run in particular directions of thought or feeling more amusing than accountable; at least in the opinion of society. It is, therefore, either in reality or in appearance, a thing inconsistent. It deals in incongruities of character and circumstance."

*Aristophanes*, (444—380 B. C.), the celebrated comic poet of Greece, was the author of the *Knights*, directed against Cleon who had attempted, but without success, to deprive him of his civic rights, of the *Clouds*, in which Socrates is made the representative of the Sophists, and of the *Wasps*, in which he ridicules the excessive love of the times for litigation at Athens. The comedies of Aristophanes are of the highest historical interest, containing as they do an admirable series of caricatures on the leading men of the day.

*seasoning of*, giving relish to. Humour is only an ornament of speech or writing, and not its essence.

*pepper, vanilla*—articles used for flavouring, *vanilla*, Spanish *vanilla*, diminutive of *vana*, a sheath, pod.

*richly*, copiously, abundantly.

*Thorwaldsen's Museum at Copenhagen*. Albert Bretel Thorwaldsen (1770—1844), Danish sculptor, was of Icelandic origin. He studied at the Free School of the Academy of Copenhagen, and was sent by that body to Rome in 1796. His first great work was his *Jason*, 1802. Except for a visit to Denmark in 1819—20, when he executed the statues of *Christ and the Twelve Apostles* for the Free Kirk at Copenhagen, he remained in Rome till 1837. After that date he, for the most part, lived

in Denmark His masterpieces include the *Entry of Alexander into Babylon*, 1812, the statue of *Prince Pomiatowski*, and the *Dying Lion* at Lucerne Thorwaldsen bequeathed all his works of art to the city of Copenhagen, and endowed the museum there

*shapes and forms*, degrees and kinds

*mild dignity of our Lord*, benign majesty of Christ

*the Twelve Apostles*—or the Chosen Twelve, who were sent by Jesus to preach the gospel Their names were Simon, Peter, Andrew, John, James, Philip, Bartholomew, Thomas, Matthew, James (the son of Alphaeus), Thaddeus, Simon, and Judas Iscariot In mediæval pictures they are usually represented with special badges or attributes St Peter, with the keys, St Paul, with a sword, St Andrew, with a cross, St James the Less, with a fuller's pole, St John, with a cup and a winged serpent flying out of it, St Bartholomew, with a knife, St Philip, with a long staff whose upper end is formed into a cross, St Thomas, with a lance, St Matthew, with a hatchet, St Mathias, with a battle-axe, St James the Greater, with a pilgrim's staff and a gourd bottle, St Simon, with a saw, and St Jude, with a club

*playful grace*, sportive gaiety

*Cupid*, boy-god of love

*Hippocampes*, sea-horses, a *hippocamp*, a small fish of singular shape with head and neck like those of a horse

*corrupt his mind's eye*, pervert his thinking faculty *Habitual*, constant

*distortion*, mutilated or deformed objects

*caricature*, a picture or description in which peculiarities are so exaggerated as to appear ridiculous—Italian, *caricatura*, a satirical picture, from *caricare*, to load a car

*shallow*, superficial

*on the surface*, on the outside, and, therefore, open to sight.

*the humorous novels*—of Dickens, Thackeray, Marryat, &c *sketches*, descriptions, drawings as those of Pickwick,

Sedley, Sam Weller, &c

*fruitful* The nineteenth century is remarkable for the rapid growth and multiplication of novels of every variety

*occasional recreation*, temporary amusement, enjoyment during the vacant hours

*comedy*, a dramatic composition of an amusing character—Gk *komodia*, from *komos*, a banquet; and *ode*, ode



*converse*, familiarity

*severe students*—those that apply themselves to grave and serious subjects

*contemptible humanity*, wretched characters dabbling in low and ignoble vices

*turn a wise saying*, render an epigram or a saw

*ancient sage*, philosopher or wise man of the ancient world

*into the terms*, in the words or language

*terse English couplet*, two rhyming compact lines of English verse

### Page 19—

*unbending*, relaxation     *Stern*, severe, taxing

*most stagnant*, dullest     *The most lazy-minded*, those most averse to all kinds of intellectual effort Professor Blackie says that beauties please and ennoble the mind, and deformities cause laughter, and degrade it By all means laugh, but laugh occasionally Young men ought to be cheerful, and not owlish or snarling They may enjoy humour in their moments of leisure, but habitual traffic in that commodity weakens the intellect and lowers the character Tennyson has in *The Princess* —

To look on noble form

Makes noble thro' the sensuous organism  
That which is higher

VIII *Memory*—See *Introduction*, p xxvii

*gathering store*, collecting retain

*helps to a weak memory*—mnemonics

*such as do not exist for a weak imagination*, hence, 'a poet is born, not made'

*attended to*, borne in mind

*retention*, mental possession

*distinctness vividness, intensity*,—clearness (opposed to haziness or vagueness), brightness (opposed to obscurity), strength (opposed to feebleness)

*apprehends*, understands—lit seizes—from *L ad* and *prehendere*, to seize

*multitude*, large number

*dim and weak*, obscure and faint

*flowing in upon the mind in a hurried way*, crowding upon the mind in quick succession

*vanish in a haze*, disappear in a mist, leave no impression at all

*veils*, throws a veil over, clouds or darkens

*order and classification*, method, systematic procedure, and distribution into classes or groups

*the memory to retain*, the retentive power of the memory A knowledge of all the attributes of every single thing would seriously embarrass the memory

#### Page 20—

*another*, another stroke to drive the nail in

*in this domain*, in the province of memory

*nothing is denied to a dogged pertinacity*, nothing is unattainable by a man of strong perseverance, 'every door opens to the iron keys of a plodder' 'Patience and perseverance overcome mountains' is a common proverbial saying—*dogged*, obstinate, persistent like a dog

*tenacious*, sticky

*complement*, add to, make up the deficiency

*inculcation*, going over and over the same ground

*slow*, dull—like an ass

*flopping*, stimulating, urging

*make no way*, do not advance

- *causality*, the power of discovering causal connection

*this point of strength*, causality

*wisely used*, prudently exercised

*to turn an apparent loss into a real gain*, to make out a substantial advantage out of what appears to be a defect Memory is relieved of its absurd details if the relation of cause and effect is traced in the heap of isolated facts

- *be apt to rest content with the faculty*, have a tendency to be satisfied with the exercise of the memory alone

*exhibit intellectual parrot*, show their skill in mere mechanical reproduction and gain admiration for it

*without a reason*, unless a reason or reasonable relation be found to exist among the facts

*binds rational sequences*, unites by the tie of successions that obey a certain reason or law

*constitution*, bent, natural disposition

*arbitrary and unexplained*, isolated and unaccounted

*artificial bonds of association*, mechanical ties of relation

*Abydos*, a town in Asia Minor, memorable for the loves of Hero and Leander

*Hellespont*,—the sea of Helle, so called after the daughter of the Theban king Athamas who was drowned in it—a narrow channel separating Europe from Asia

*tricks, devices, artifices*

*suit the necessities, meet the wants*

*an ill-trained governess, a lady in charge of children, whose education is imperfect*

*a manly mind, a mind which has to solve difficult questions or problems, manly—opposed to feminine, implied in 'governess'*

*I have no faith in the systematic use, I do not believe that the use of mnemonics on all occasions serves any good purpose*

*mnemonic systems, a regular series of symbols and rules used as aids to the memory, mnemonic, lit assisting the memory. Gregor von Feinaigle, Dr Edward Pick, and Loisetete were famous lecturers on mnemonics*

*fill the fancy, cram the mind*

*arbitrary, chosen at random*

Page 21—

*interfere with the natural play, hinder the usual exercise*

*this sort of machinery—the mnemonics, or arbitrary and ridiculous symbols*

*accidental contiguity, chance nearness*

*Socrates drank the hemlock, Socrates drank the juice of hemlock in 499 B C having been charged with corrupting the youth of Athens by his false teachings and with impiety or irreligion, and sentenced to death,—hemlock, a plant whose leaves and seeds yield an acrid poison (conia) used in medicine*

*Plato's birth, 428 B C*

*that famous son—Alexander the Great*

*to shake hands with, in contact with, in close communication with*

*the sacred dialect—Sanskrit*

*Brahminic hymns—hymns of the Vedas*

*facilities of, artificial aids to*

*written record, what is committed to writing.*

*speak from a paper, rely upon a paper as an authority*

*readily available, easily accessible*

*command materials, have control of an immense mass of collected information*

*in this view for this reason*

*interleaving, inserting leaves of blank paper between the leaves of books, for writing notes*

*index*, a table for facilitating reference to topics, names, &c, in a book  
*tabulating*, arranging, as in a table  
*apt and easy*, quick and ready  
*preachers*, in churches  
*weekly discourses*, sermons delivered week after week  
*opposite and striking*, suitable and impressive  
*facts in life*, facts derived from observation or experience  
*bring forth*, produce

### Page 22—

*treasury*, magazine, store of knowledge  
*things new and old*—a Biblical phrase  
 "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which *bringeth forth* out of his treasure things new and old"—(Matthew, XIII, 52)  
*wealth of practical application*, a large number of moral lessons that may be applied to the managing of our affairs in life

*those parts*, the practical parts  
*spiritual addresses*, lectures on religious topics  
*meagre*, scanty, thin, poor in substance  
*political students*, those who study the causes of the rise and fall of states and governments

*Aristotle's Politics* One of Aristotle's greatest works is his *Politics*, based upon a collection made by himself of 158 different constitutions of States

*beneficially*, with advantage, profitably  
*rigidity and one-sidedness*, obstinate adherence to and partiality (narrowness) for one set of opinions or views  
*a familiarity engender* A study of the political conditions and history of the past will help us to rightly understand the present and to properly mould the history of the future  
*apt to engender*, fit to beget

IX *scholastic and academical training*, discipline in schools and colleges

*polished, pleasant, effective*—refined and rounded, agreeable, forcible

*style*, manner of writing with regard to language, "proper words in proper places" as defined by Swift

*speaking animal*, capable of using language, or having the faculty of articulate speech

*accomplishment*, proficiency, grace  
*verbal*, by means of words—opposed to gestures, and cries.  
*natural*, endowed by nature

*familiar intercourse*, constant contact or converse  
*vocabulary*, stock of words

*in the first stages*, in the earlier part of education

*altogether*, completely

*on the company he keeps*—on his companions It is generally said 'Tell me with whom you keep, and I will tell you what you are' 'Evil communications corrupt good manners'

*lofty minded*, with noble ideas

*catch*, get, imbibe

*slavish imitation*, servilely copying the manner of an author  
 A reasonable imitation of another will be a copying, rather appropriation and assimilation, of his ideas and sentiments

*manner*, habitual style, especially of writing or thought in an author

*individuality*, what distinguishes him as an author from the rest, a characteristic expressive of the person

*features*, physiognomy

*must be preserved*, one is bound to maintain intact

*be not over anxious about*, do not attach undue importance to, do not attend too much to.

### Page 23—

*weighty and pertinent*, important and relevant

*polished*, smooth and refined

*good sense*, practical wisdom

*in this regard*, in regard to this

*what Socrates said*—in *Phædrus* "We ought to learn how to speak and act in a way agreeable to the gods But the power of speaking agreeably and effectively to men is not of sufficient moment to justify the expenditure of so much time and so much labour"

*know*, readily find language

*spoke St Paul to the early Corinthian Christians* The reference here is probably to no particular passage The following, however, contain the idea "And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power"—*1 Corinthians*, II, 4 Again, "But though I be rude in speech, yet not in knowledge"—*2 Corinthians*, XI, 6

*last times*, recent times

*the wise Goethe*—note the frequent references to this German author

*be thine ado* Let it be your aim to acquire true knowledge Do not be a superficial person using high sounding words If you have clear and accurate ideas, they will never want words to express themselves in a fitting manner, and you will not need to court the help and guidance of literary legislators and judges If your tongue is ready to express all that you really feel in your hearts, you need not bustle yourselves for apt words to give expression to them

*ado*—pronounced *adoo*—bustle, trouble, difficulty — *a*,=to, and *do*=do

*reservation*, qualification, exception

*lucid order*, clear and perspicuous arrangement

*graceful ease*, smooth fluency, grace and facility

*pregnant significance*, much meaning in a few words

*rich variety*, expression as varied as possible—forcible, beautiful, or sublime according to the circumstances, opposed to 'dull monotony'

*marks*, characterises, is the mark of

*well educated men*, men of sound education

*normally-constituted men*, men of average talents or abilities,

*a step to*, preparatory to

*advocates*, lawyers who have the right to address courts

*occasionally called upon*, at times required

*awkwardness*, lit left-handedness, bashfulness, here=want of grace

*public utterance of thought*, utter the thoughts in public, &c, before an audience

*which*—awkward difficulty

*is not the less real artificial*, is a real difficulty, though in a large number of cases the defect is attributable to want of discipline

Page 24—

*slavery of the paper*, servile dependence on writing

*as Plato foresaw in the Phædrus* "If one intends to accomplish anything serious, he must be competent to originate spoken discourse, more effective than the written The written word is but a mere phantom or ghost of the spoken word, which latter is the only legitimate offspring of the teacher

springing fresh and living out of his mind and engraving itself profoundly on the mind of the hearer "

*less natural*, affected

*untutored savages*, uneducated barbarians, illiterate boors.

*marshal their ideas in good order*, arrange their thoughts clearly in their mind

*keep a firm grip*, retain a steady hold

*paper*, written record

*card with leading words to catch the eye*, a piece of paper on which some important words are jotted down to draw the attention

*dispense with*, do without

*directly*, straight, full

*this useful habit*, of speaking in public without notes

*a strong point*, a happy feature, the point of advantage

*work confidence*, beget self-reliance

*timidity*, nervousness

*lames and palsies*, cripples and paralyses, checks or impedes

*far from necessary*, not at all desirable—implying that a certain degree of bashfulness is desirable in young men

*forwardness and pertness*, audacity and sauciness

*nervous bashfulness*, bashfulness arising from an undue excitement of the nerves

*shake himself free from*, get rid of

*responsibility*, answerableness

*meant to influence*, intended to exercise power over

*ranks, classes*

#### Page 25—

*reverentil respect*, respect approaching to reverence

*virtue, power, efficacy*

*degenerate*, grow worse, be perverted

*morbid*, unwholesome, sickly

*pale concern*, anxiety which makes one pale or lose colour, anxious solicitude

*tame propriety*, a rigid adherence to rules which makes one's speech dull or uninteresting

*not to think of himself at all*, not to be self-conscious, not to entertain the least idea of his execution, which might bring praise or censure as the case might be

*trust to God*, depend upon inspiration

*pupil*—if he be a moral or religious preacher

*platform*—if he be a political or social speaker.

*thorough command*, complete mastery

*distinct and effective*, clear, intelligible, and successful

*professed master of elocution*, a well-known and approved elocutionist, one who is acknowledged to be a graceful and effective speaker

*mere intelligible speaking*, speaking enough to be simply understood

*accomplished*, graceful

**X** *fountains*, sources

*play a great part*, are an important factor, exercise a good deal of influence

*groan*—because too heavy for their backs to carry “In 1858 the number of printed books was estimated at 800,000 volumes with an annual increase of 12,000 volumes”—(*Emerson*)

*whose name is legion*, which are numerous, a large assemblage, *legion*, among the Romans, was a body of soldiers about 5,000 men The expression occurs in *Mark*, V, 9, where a man possessed with an unclean spirit, who all night and day was in the mountains and tombs crying and cutting himself with stones, was thus addressed by Jesus “Come out of the man, thou unclean spirit.” He asked him, “What is thy name?” And he answered “My name is Legion, for we are many” See also *Luke*, VIII, 30

*department*, division or branch of learning

*auxiliary*, secondary, of minor importance

*parasitical*, dependent for life, —parasitical plants grow upon trees and draw away their sap, metaphorically, mean flatterers are called *parasites*

*ivy lols*—ivy, an ever-green climbing parasite, eats away the trunk of a tree around which it creeps In *Pickwick Papers*, Chapter VI, Dickens writes of this ivy thus —

“Oh, a dainty plant is the Ivy green,  
That creepeth o'er ruins old!  
Of right choice food are his meals, I ween,  
In his cell so lone and cold  
Creeping where no life is seen,  
A bare old plant is the Ivy green”

*Christian theology*, works purporting to interpret and illustrate the Scripture



Page 26—

*Gospel*, God-spell, *i.e.*, narrative of Christ  
in the main, essentially—the fundamental doctrines or  
tenets of Christianity

*learned books*, disquisitions

*the worse*, worse on that account

*made a noise in their day*, made a sensation when they were  
newly published, acquired a great celebrity in their time

*a great deal of superfluous and useless talk*—too much of  
goody-goody

*stick*, remain devoted

*original books*, books conveying original ideas, *i.e.*, ideas  
derived from God and Nature

*Volumes of accessory talk*, supplements, or commentaries

*their virtue illuminated*, the excellence of the original  
works has been as often hidden from, as laid bare to, public  
view

*talk glibly*, discourse with facility

*Dr Kerr*, a celebrated Irish divine whose sermons were  
published in 1869 What follows is his description of a minister  
of religion —

“ Give me the priest, the graces shall possess,  
Of an ambassador,—the just address,  
A father's tenderness,—a shepherd's care,  
A leader's courage, which the cross can bear,  
A ruler's awe,—a watchman's wakeful eye,  
A pilot's skill, the helm in storms to ply,  
The fisher's patience, and a labouring toil,  
A guide's dexterity to disembroil,  
A prophet's inspiration from above,  
A teacher's knowledge, and a Saviour's love ”

*Stopford Brooke* Rev Augustus Stopford Brooke, preacher,  
was born in 1832 He was educated at Trinity College, Dublin,  
and took his M A in 1868 He held the ministry of St James's  
Chapel from 1866 to 1875, and afterwards that of Bedford  
Chapel, Bloomsbury, and in 1872 he was appointed Chaplain-in-  
ordinary to the Queen In 1880 he seceded from the Church of  
England He has written many theological works, among  
which the chief are *Christ in Modern Life*, *Freedom in the Church*  
*of England*, *Theology in the English Poets*, *Studies of Old Testa-*  
*ment Heroes*, &c

*the one thing needful*—a Biblical phrase Jesus said unto  
Martha, his host “Martha, Martha, thou art careful and  
troubled about many things But *one thing is needful*, and

Mary has chosen that part, which shall not be taken away from her ;

lightly, with a light heart, without regret, summarily  
on which have turned, which have given a new turn to our  
thoughts and actions

*Newton* Sir Isaac Newton, (1642—1727), probably the  
greatest mathematician and natural philosopher of the world,  
discovered, among other things, the law of gravitation and  
invented the Differential Calculus His chief work was *Philo-*  
*sophia Naturalis Principia Mathematica*

*Leibnitz* Gottfried Wilhelm, Baron Von Leibnitz, (1646—  
1716), a distinguished philosopher and mathematician, was born  
at Leipzig and educated at his native university He visited  
Paris in 1672, and London in 1673, and 1676, where he became  
acquainted with the leading scientific men of his time and held  
a bitter controversy with Newton as regards the invention of  
the differential calculus and with Locke against his empirical  
philosophy. He endeavoured to reconcile science with theology,  
and proved that the physical world depended on the moral  
world

*Cudworth* Ralph Cudworth, (1617—88), one of the 'Cam-  
bridge Platonists', became Master of Clare Hall in 1644, and  
Christ's College in 1654, Cambridge, and Regius Professor of  
Hebrew in 1645 He wrote *The True Intellectual System of the*  
*Universe*, in 1678, and a *Treatise on Eternal and Immutable*  
*Morality*

*Shakespeare*, William, (1564—1616), the greatest dramatist  
of England, wrote thirty-six plays, and a few poems and  
sonnets

*Faraday*, Michael, (1791—1867), a distinguished man of  
science, made many original researches in chemistry, in physics,  
and especially in electricity, and popularised science, thanks to  
a peculiarly lucid style Among his most interesting practical  
achievements was the application of the electric light to light  
houses

cast a firm glance on, read and appreciate the works of  
achieving any valuable positive results of speculation, winning  
the renown of great discoverers in the realms of thought  
useful in their day—as good stimulants to those who had  
the talent of discovering hidden truths  
protesting against, objecting to, resisting  
wide-spread, largely prevalent, universally adopted

## Page 27—

*popular error*, error to which the people in general are subject

*trains*, lines *Consistent*, logical, coherent

*Voltaire*, (1694—1778), was the reputed author of the great French Revolution. He attacked atheism and dogmatism equally, and said, "If God did not exist, it would be necessary to invent him, but all nature cries out to us that God does exist." He wrote numerous plays and romances including *Candide*, and historical works.

*David Hume*, (1711—76), a distinguished historian, philosopher and miscellaneous writer, was at first a merchant's clerk at Bristol, then studied in France for several years, and published in 1739 his *Treatise on Human Nature*. His *Essays, Moral and Political*, appeared in 1741 and attracted some attention. After a brief stay at Edinburgh and Paris, he lived in London and was Under Secretary of State. His *History of England* appeared between 1754 and 1762, and the *Natural History of Religion* in 1755.

*covet*, long for

*too painfully*—keenly, intensely

*lay hold of*, appreciate

*steps* *celestials*, preparatory education to be familiar with the great thinkers, *celestials*, the heaven-born generals of thought

*lines of approach*, the ways offering access—a technical phrase

*safely*, without running into danger

*overleapt*, passed over by a leap, jumped over. The little books are the ditches, ramparts, palisades that we have to go over before we reach the centre of the fort of knowledge.

*anatomy*, bare outlines

*solid framework*, the skeleton

*with strict accuracy*, very accurately

*plunging into*, rushing into and overwhelming yourself with the study

*complex tissue of the living physiology*, the minute and intricate groups of fibres, cells, &c., by means of which the functions of a living body are carried on

*little book*, primer.

*cram*, learning by rote without understanding what is read  
 Carlyle explains it as "getting up such points of things as the  
 examiner is likely to put questions about"

*appropriated*, obtained as one's own, acquired

*contain no culture*, do not possess the means of mental  
 discipline

*mechanical operation*, routine work—requiring no reflection,  
 or exercise of judgment

*a reasoning animal*, a human being endowed with reason,  
 man 'with large discourse, looking before and after' as Shake-  
 speare says

*it is resorted to*, it is used by

*who cannot to think*, idiots, or indolent people Those  
 who can think will never load the memory with raw undigested  
 information, but will always understand what they read and  
 try to retain the knowledge they have acquired in an intelligent  
 manner

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*puzzling*, racking of the brain Compare Milton, *Paradise  
 Regained*, 1V—

"Who reads

Incessantly, and to his reading brings not

A spirit or judgment equal or superior,

Uncertain and unsettled still remains,

Deep versed in books, and shallow in himself"

*get the demonstrations by heart*, committed to memory all the  
 propositions

*systematically*, methodically, according to a plan or rule

*chronologically*, with due regard to order of time

*hung together*, be connected or related

*genesis*, birth

*Plutarch's Lives* Plutarch, the biographer and philosopher,  
 was born at Chaeronea in Boetia The work which has  
 immortalised Plutarch's name is his *Parallel Lives* of Greeks  
 and Romans Perhaps no work of antiquity has been so exten-  
 sively read in modern times as these *Lives* The reason of  
 their popularity is that Plutarch has rightly conceived the  
 business of a biographer his biography is true portraiture

*Theseus*, the great legendary hero of Attica, slew the  
 Minotaur at Crete and carried off Ariadne

*Cleomenes*, king of Sparta, son of Leonidas II., reigned  
 B C 236—222

*Aratus*, the general of the Achæan league, defeated *Oleomenes* at the battle of Sellasia in 222 B.C. From *Thesens* to *Aratus* comprises the history of Athens

*vital*, real, life-like

*Thirlwall*, Connop, (1797—1875), historian and theologian, was ordained in 1828 and took part with *Julius Hare* in translating *Neibuhr's History of Rome*. In 1834 he became rector of Kerby Underdale in Yorkshire, where he wrote most of his *History of Greece* (1835—47). In 1840 he was appointed Bishop of St David's

*Grote*, George, (1794—1871), historian and politician, wrote his *History of Greece* between 1846 and 1856. This was followed by *Plato and other Companions of Socrates*. He was also one of the founders of the London University. His *Minor Works* were edited by Professor Bain in 1873

*predilection*, bias, taste, 'a strong natural tendency'

*one link in the chain*, one event in the great succession of events

*firmly laid hold of*, understood well

*favourite*, what interests you

*binding them together*, i.e., in the mind, or mentally

*chronological sequence*, following the order of the dates

*random*, desultory, unsystematic course of

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*recreation*, the relaxation of the mind

*useful furnishing*, supplying or filling the mind with facts which may serve some purpose, or which may be turned to some use

*utterly destitute of training virtue*, totally (quite) devoid of the power of educating the mind

*such reading*, i.e., desultory or random reading

*great temptation in these times*—because books are multiplied at an accelerating speed, and none can read any of them through

*prejudicial*, harmful

*the great scholars of the sixteenth and seventeenth centuries*—such as *Erasmus*, *John Selden*, *Casaubon*, &c

*grand*, very good

*miscellaneous readers*, those who read many books on many subjects, and are, therefore, superficial, "Jacks of all trades are masters of none"

moor, a large tract of waste-land with patches of heath  
and a marshy soil

*racing*, running about

*snuffing*, smelling, perceiving by the nose

*prototype*, model, pattern, exemplar, archetype

*Jacob*, the son of Isaac and grandson of Abraham.

*who wrestled with an angel all night*—See *Genesis*, XXXII, 24—32 He wrestled with the angel when he was left alone about the river Jabbok, on his return from Mesopotamia to his brother Esau

*counted himself the better for the bout*, regarded himself as benefited on account of this tussel or wrestling

*sinew*, muscle, tendon

*shrank*, was dislocated —See *Genesis*, XXXII, 32 "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day because he touched the hollow of Jacob's thigh in the sinew that shrank"

*in consequence*, as an immediate result of the bout or wrestling.

A systematic reader is one who reads up a subject carefully, diligently, attentively, till he masters it A severe study may be tiresome and exhausting at first but will prove a great blessing in the end

**XI** *Professional reading*, technical studies, reading of books and subjects relating to the practice of a particular profession or calling

*general culture*, liberal education

*significantly*, expressively or suggestively

*Brodstudien*, bread and butter studies, *i e*, studies for earning one's livelihood

*unqualified*, absolute

*take up*, accept

*the history of professional eminence*, the account of men eminent or distinguished in any profession

*reflection*, thought

*useless ornaments*, tawdry 'fineries' and fripperies

*incumbrances*, burdens, embarrassments

*aids and tools*, helps and appliances

*serviceable*, useful

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*activity*, work

*stand in the way of*, hinder

*firm grasp*, thorough understanding

*extends the range*, increases the extent or stock of information

*fastens the roots*, strengthens the elements or rudiments

*narrow*, of contracted views and sympathies, for he does not feel called upon to extend his sympathies to whatever falls outside the limits of his profession

*an artificial man*, a man bound by certain rules and formulas, and so not in common with his fellow men Neither beauties of nature nor welfare of society will interest him if he is a mere money-grubbing trader

*a creature of technicalities and specialties*, a poor person entirely enslaved by the particulars and special or technical rules of his profession

*removed equally from*, completely out of touch with

*broad truth of nature*, the great truths or lessons taught by the objects of nature

*healthy influence of human converse*, wholesome pleasure or instruction we derive from social life or from the company of our fellowmen

*the most accomplished man of mere professional skill*, a perfect expert in his own profession

*a nullity*, a cipher, a person of no consequence, because he knows next to nothing of other professions or callings

*sunk his humanity in his dexterity*, ceased to be a man in becoming an expert or in gaining his technical skill, his special occupation has obliterated all human traits in him, his whole nature has been swallowed up by his shop

*a student and smells fustily of books*, if he is a student, he is always bookish and disgusts the listener with an ostentatious display of his book-learned lore, *fustily*, foully—the disagreeable or repulsive smell of his book-knowledge consisting in the disgust he causes in the listener by ‘talking shop’ Compare Pope—

“The bookful blockhead ignorantly read,  
With loads of learned lumber in his head,  
With his own tongue, still edifies his ears,  
And always listening to himself appears”

*inveterate*, old, confirmed—*Li in*, and *vetus*, old

*rushing hastily*—‘hastily’ intensifies the absurdity of the merely professional course of studies pursued by one who has not fitted himself for the task by a liberal culture.

*engrossing, absorbing, monopolising  
shop, special or professional business*

*cramping, narrowing* confining within a certain limited area one's thoughts, feelings and actions Edmund Burke observes — "It cannot escape observation that when men are too much confined to professional and faculty habits, and, as it were, inveterate in the recurrent employment to that narrow circle, they are rather disabled than qualified for whatever depends on the knowledge of mankind, on experience in mixed affairs, on a comprehensive connected view of the various complicated external and internal interests which go to the formation of that multifarious thing called a State"

*flap his wings lustily* may, fly about in open air as freely as he can for a time, *i.e.*, enjoy freedom in a wider sphere than that of professional education, *flap his wings*, a movement indicating cheerfulness and liberty, *lustily*, vigorously *While he may*, so long as he can afford, — while he has opportunity — for, if time passes, he will be shut up (like a bird in a cage) to his small round of professional duties

*Der Jungling bewegen*, the young man must flap his wings lustily in Love and Hate  
*be told, learn*

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*no professional studies the whole of his profession*—the reason being the interdependence of the professions The professions of life are no isolated units to be learnt separately

*exact professional drill*, accurate training for the particular profession one chooses to take up

*Speciality*, special nature, what marks it out from the rest of the professions

*comes directly into contact*, stands in direct relation to, is based upon

*the generality of human sympathies*, ordinary human ideas and feelings

*no art more technical*—every legal procedure being bound up with a host of rules and methods not ordinarily understood by common men

*more artificial*—legal forms being in some cases absurd and unnatural Compare Tennyson—

"Mastering the lawless science of our Law,  
That codeless myriad of precedent,  
That wilderness of single instances"



*more removed from a fellow-feeling of humanity, greatly out off from human sympathies*

*marches out into the grand arena, extends into the vast field.*

*large, vast and important—as affecting society and polity: handling, treatment, solution*

*of more consequence, more important*

*pleader one who pleads or drafts pleadings*

*a complete man, an all-round man, a man of wide liberal culture*

*expert, skilled*

*virtues, properties*

*cunningly mingled, skilfully mixed*

*revelations of a technical diagnosis, the indications of a disease as found by an expert physician on examining a patient in a scientific manner, diagnosis, determination of a disease by distinctive characteristics—Gk from *di*, between, and *gnosis*, inquiry, knowledge*

*least human, least consoling to men*

*evangelical, in accordance with the doctrines and precepts of the Gospel*

*stiffly orthodox, rigidly correct, not permitting the least departure from the received mode of explaining, interpreting, or illustrating the religious tenets—Gk *orthos*, right, and *doxa*, opinion*

*nicely professional, minutely technical, scrupulously observant of all the forms and rites of religion*

*universal experience, the experience of all men in all countries*

*general scholar, a man of liberal or general culture*

*at the first start, at the commencement of his professional career*

*in the long run, eventually, in the end, ultimately*

*beat the special man, overcome the technical man in his knowledge of technicalities*

*on his own favourite ground, in his own special subject*

*the small field of his habitual survey, the narrow range of his regular, routine work, the narrow limited view of all things he comes across*

*know the principles, be familiar with the fundamental facts*

*practice* The professional man, who is ignorant of the basal facts of his profession, and who is successful by following

custom and routine, cannot be a better man than one of general culture, who, though a new-man to the profession, is apt to understand his situation rightly to grasp the details of his business more rapidly and thereby to rise superior to the unskilled or ungrounded brethren of the trade

*general human interests*, a knowledge of other human arts and pursuits

*general human intelligence*, a knowledge of the intellectual progress already achieved

*preservatives*, remedies, precautions, preventives

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*healthy influences of society*, genial and wholesome effects of social intercourse

*in travel* Compare Platts, *The Pleasures of Human Life* "Travelling renders us sociable, we get acquainted, and in a certain degree intimate, with people whom otherwise we probably should not have chosen for companions" Sir John Lubbock writes "The very word *travel* is suggestive. It is a form of *travail*—excessive labour, and, as Skent observes, it forcibly recalls the toil of travel in olden days. The advantages of travels last through life. no one can thoroughly enjoy his home who does not sometimes wander away" Tennyson has in *Ulysses* "I am a part of all that I have seen"

*purely human thoughts*, whose ideas entirely concern man and life in their general aspect, whose thoughts are solely about human affairs

*make rich the blood of the world*, enrich or improve the life, and thought of mankind, give mankind ennobling or lofty views of life. The quotation is from Tennyson's *Princess* "Poets whose thoughts enrich the blood of the world"

*enlarge the platform of sympathetic intelligence*, expand the area of our knowledge and affections, widen the sphere of our appreciations of the knowledge and doings of others like ourselves

**XII** *my professional position*—as Professor of Greek at Edinburgh. See *Introduction*, p 14, para 2

*order of natural succession*, rules applicable to the different stages of a boy's education

*as being of a strictly practical character*, because they are no theories but have been tested by me in practical life to be of great help to students

*start, begin your studies*

*discourage*, dishearten, depress

*enunciation*, pronunciation

*unlearned*, dismissed from the mind Unlearning is more difficult than learning, and early impressions stick to one through life Hence choose the best man for a teacher

*excluding the intervention*, avoiding the intrusion

*of the English* of your vernacular—because English is the mother tongue of English students, *the English* for 'English' *to your ear and to your tongue*—being first heard, and then spoken

*not in your book merely*—hearing and speaking are not confined solely to the printed or written record

*to your brain* Language is a thing not merely to be understood What the ear hears and the eye sees, the tongue sets forth in words, and the process of naming aloud helps the proper pronunciation of words It is necessary that to easily recall a word there should have been established an association between the word, and our ear and tongue

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*the simplest*, easiest to remember

*normal*, regular—opposed to 'irregular'

'us' in *Latin*—especially in nominative singular and accusative plural

'a' in *Latin*—in nominative, vocative, and ablative singular

'A' in *Sanskrit*—as in the declension of words like *Nara* Its dative singular is *Narayā*, and its genitive *Narasya*

*declension*, the form of an inflected word declined by cases—as distinguished from *Inflection*, which is a comprehensive term and includes the variation of nouns and pronouns by declension, and of verbs by conjugation

*syntax*, due arrangement of words or members of sentences in their mutual relations—Gk *sun*, and *taxis*, order

*enlarge*, increase

*epithet*, qualifying word, adjective

*according to the same noun*—in classical languages the declension of the adjective follows the declension of the noun

*progressively*, in a regular ascending series

*appropriate*, suitable

*the English*—the English language

*rational system*, course according to reason

*linguistic training*, instruction in language

*pertinacity of a perverse practice*, corrupt, vicious, or irrational practices die hard

*fluent mastery*, ready and easy understanding

*by a graduated process*, by a process of advancing from the more simple to the most complex

*complex*—involving greater intellectual effort to master them

*immediately illustrated by practice*, made clear by a direct reference to an example

*educed*, drawn out, elicited

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*comprehensive*, general, of very wide applicability

*anomalies*, irregular forms

*they had better be learned*, it would be better that they are learned

*Xenophon's Anabasis and Memorabilia* Xenophon, (444—359 B C), an Athenian general, philosopher, and historian The *Anabasis* (Gk *ana*, up, and *basis*, going) is the history of the expedition of the Greeks under Cyrus the Younger and of the celebrated Retreat of the Ten Thousand, after their defeat by Artaxerxes at Cunaxa, where Cyrus was killed in B C 401. The *Memorabilia* is a collection of anecdotes and recollections of Socrates, who was the master of Xenophon The book was written to defend the memory of Socrates against the charge of irreligion and of corrupting the Athenian youth

*Cebes's Tabula*, the Table of Cebes, a friend and disciple of Socrates, which gives an allegorical picture of human life

*Lucian's Dialogues* Lucian, a Greek writer who lived between 120 and 200 A D, satirised in his dialogues the follies and iniquities of his age, especially the heathen philosophy and religion

*counteract*, act or work against, oppose

*objects of natural history*—the animals, vegetable, and mineral kingdom

*in sympathy* *appetite*, be correspondent to your taste

*matter*, subject-matter

*double progress* The interesting character of the subject overcomes your disinclination, and as you lose no time to create interest, your progress will be more rapid

*as we do in Scotland*—the Presbyterians of Scotland know the whole Bible by heart.

## Page 35—

*note*, mark, observe

*underscore*, underline

*methodise*, put into order, arrange

*Systematic Grammar*, grammar treated in a systematic manner, i.e., according to a well-arranged plan—opposed to the wretched *Gram-Manuals* of these days

*Universal or Special Grammar* "Universal grammar is the science of those conditions which make thought and intelligence possible, Particular grammar treats of those conditions which render possible the outward expression of thought and intelligence Universal grammar contemplates, like Logic, the necessary laws of mind, Particular grammar treats of experimental laws"—(*Brande*) Universal grammar consists of rules applicable to all languages in all times and places, Particular grammar is the grammar of a particular language

*the theory of language*, the theory relating to the origin of language, the various theories of the origin of language being the onomatopoeic, or bow-wow theory, the interjectional, or poo-poo theory, &c See Earle's *Philology*

*the organism of speech*, the physiological structure of the organs of speech

*comparative philology*, the science of the principles obtained by a comparative study of languages

*Glossology*,—Gk *glossos*, a tongue, and *logos*, discourse

*prosecute with a reasoning intelligence*, pursue in a rational and intelligent way

*exercise of arbitrary memory*—required by mnemonics

*declaim*, talk aloud

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*standard works*, works of recognised merit and authority

*devour greedily*, read voraciously

*lay his hands on*, lay hold of, get

*get up*, master

*with accurate precision*, accurately and precisely

*a special task*, a particular business

*live largely in*, be constantly in contact with, saturate himself with the peculiarities of the language he studies, so that he may, so to speak, breathe the atmosphere of the language

*element*, atmosphere

*general currency*, words or expressions current or largely used in the language

*Shakespeare*—the plays of Shakespeare  
*occupy*, busy  
*text*, the body of a work  
*various readings*, the various ways in which different editors  
 have read particular passages of the plays  
*ingenious conjectures*, clever guesses  
*composition*, good style  
*culmination*, last result, consummation  
*write from a model*, imitate the style of a standard author  
 or great writer

*pattern*, model  
*Plato* His *dialogues* convey philosophical teaching The  
 peculiarity of his style is that he combines beauty with subli-  
 mity, imagination with reason

*playful colloquy*, humorous, or light and pleasant conver-  
 sation

*steal*, appropriate  
*do something of the same kind*, write dialogues like him,  
 using the phrases of the original

*put more of yourself*, show originality or individuality

*Erasmus*, Desiderius, (1467—1536), one of the most eminent  
 scholars of his age, was born at Rotterdam and died at Basle  
 He was among those who introduced New Learning in Europe  
 and England His translation of the Greek Testament heralded  
 the Reformation When he went to England, he settled at  
 Oxford, where he became the friend of More, and studied divinity  
 under Colet, and Greek under Grocyn, and Linacire He wrote  
 in Latin, and his chief works were *Enchiridion*, *Milites Chris-  
 tiani*, and *Encomium Moriae*

*Wyttienlach*, Daniel, a learned philologist, was born at  
 Berne in 1746 and died in 1820 He was a scholar and critic,  
 and the Editor of the moral works of Plutarch, &c.

*Ruhnken*, David, (1723—98), an eminent critic and professor  
 of Eloquence and History at Leyden, was the author of *Eulogium*  
*T. Hemsterhuis*, &c.

*tuned*, used to the melody

*transference*, translation

*classics*, best or first class authors—and generally of Greek  
 and Latin literature, or the best ancient Greek and Roman  
 authors, *L. classicus*,—pertaining to the classes of the Roman  
 people, especially, to the first class *English Classics*, the best  
 modern authors of England

## ON PHYSICAL CULTURE

**Summary :** I Body being the temple of the mind, keep the body in health. Students neglect it and pay dearly for it. II Exercise, on which life depends, is essential to health. It may be either walking, drilling, games and gymnastics, travelling, reading works of art. III Prefer plain food and pure water. Beware of hasty meals, strong liquors, and severe study during meals. Measure is medicine. By all means have variety of food. IV Let your rooms be neither close nor badly ventilated. V Sleep as nature guides. On an average sleep from six to eight hours. Light and easy must be your work before going to bed. VI. Hydropathy is a good treatment. Morning bath conduces to health. VII Control your emotions and your will, for your character is based on it. To be healthy be good. 'Sound mind in a sound body' is the panacea for all human ills.

*Physical Culture*, training of the body, so as to keep it healthy and strong

*the glory, strength*—quoted from the *Proverbs of Solomon*, XX, 29 "The glory of young men is their strength and the beauty of old men is the grey head"

*glory*, what he may be proud of

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*patent*, manifest, obvious

*whatever exists stand*, everything must have a foundation.

*a basis stand, a pou sto*

*a root, a hinge*—note how Blackie illustrates the same idea.

*subordinate*, inferior

*in itself*, viewed in isolation, or singly

*the indispensable point of attachment*, the most necessary link of connection

*from which depends*, upon which, though a part, the whole hangs "Trifles make the sum of human things"

*sub-structure*, foundation, structure beneath the surface—opposed to 'superstructure'

*which has no independent virtue*, which by itself is of no consequence

*in the greatest perfection*, in the most perfect form

*not visible*—being under the ground  
*loves darkness*—figurative, for its complete hiddenness  
 from view  
*the sort of relation*—intimate and essential but hidden.  
*subsists, exists*  
*analogy*, similarity of relations, as body mind . root . stem.  
*sound, healthy*  
*flesh and blood, body*  
*rational treatment*, intelligent use  
*the very last thing that*, least attended to, or most neglected,  
 by

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*sin in this respect*, make this mistake, viz, neglect the body.  
*unsignalled*, not warned by a signal of the presence of  
 danger

*the very brink of a fatal precipice*, the very edge of a steep  
 height, a fall from which is inevitable and will result in death  
 Metaphorically, an over-earnest student, by paying too much  
 attention to his intellectual pursuits, neglects his health and  
 imperils his life

*assured conviction*, firm belief  
*all experience warrants*, is justified by invariable experience  
*sedentary occupations*, business to be performed by sitting  
 or in a sitting posture—as quill-driving clerks, editors, &c  
*persistent brain exercise*, steady and continuous intellectual  
 work

*frail constitutions*, weak bodies  
*flung themselves into*, occupy themselves with, devote them-  
 selves to

*enfeebling of the faculties*, weakening of the mental powers  
*undermining of the frame*, lessening the vigor or vitality, i e,  
 impairing of the body

*old student*—Professor Blackie himself

*his blood head*, he will be guilty of his own death

*having his powder dry*—because the strength of the explo-  
 sion depends on the dryness of the powder Hence the practi-  
 cal advice of Cromwell "Put your trust in God, my boys,  
 and keep your powder dry" See Hayes's *Ballads of Ireland*,  
 Vol I, p 191

*got down practical suggestions*, note such hints as may be  
 directly put to use



**II** *member*, limb, organ, part  
*every function of existence*, everything that tends to promote being or sustain life  
*energising*, putting forth of energy  
*absolute rest*, complete cessation from work  
*in the grave*, after death  
*measure*, test, standard  
*vitality*, life-force, energy  
*working power*, capacity of work  
*faculty and function*. Function is the office of any organ, faculty, or power  
*harmonious*, well-balanced  
*working order*, condition for working

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*a high degree of vital force*, a surplus of life-energy  
*grow big*, become larger in size but not necessarily strong  
*simply by growing*—rather inaccurate, because growth requires freedom and exercise  
*vegetative force*, the force which makes plants exist and grow  
*harsh blasting*—"An ill wind blows nobody good"  
*stunt the production*, dwarf the trees or reduce the fruitage  
*poring*, looking close and long  
*Nature will not be mocked*, nature will not allow herself to be trifled with but will sternly assert herself, *i.e.*, the penalties of nature (diseases) will be inflicted on the delinquents of exercise  
*sacred resolution*, solemn and inviolable determination  
*the clogging fleshly frame*, the obstructing or hampering of the free functions of the internal organs (digestive, respiratory, excretory, &c) of the body  
*various shades discomfort*, different kinds or degrees of pain or uneasiness in the stomach or the cerebrum (brain)  
*in due season*, duly, at the proper time  
*sinning against*, violating the rules of  
*amend his courses*, correct or improve his ways  
*soft-hearted*, tender, lenient  
*weighty*, important *Cheaply*, for a cheap or small price  
*in the lightest form*, in the most handy or portable shape  
*doubling*, bending Wordsworth has.

"Up! up! my friend, and quit your books,  
 Or surely you will grow double"—(*Tables Turned*)

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*bending his back*, sit stooping with his head forward  
*naturally*, without effort  
*effectively*, with effect, to great purpose, &c., with pleasure  
 and profit to himself

*at all events*, under all circumstances

*with his back to the light*—to avoid the glare of the lamp  
*projection*, putting forward

*Clemens of Alexandria* Clemens Alexandrinus was an earnest student of philosophy and a Christian convert. He rose to be the head of the School of Alexandrian Divines. He was persecuted for his religious views. The Greek quotation is from his *Pedagogus*, or the 'Instructor of youth'. It means "To many persons the mere uttering aloud of what is read forms at times a gymnastic exercise."

*vital*, essential to life

*vocal*, in sounds

*there is cultivate*, sedentary habits are by no means essential, in a large number of cases, to the acquisition of knowledge

*Homer*, the great epic poet of Greece, author of the *Iliad* and the *Odyssey*

*grammatical and lexicographical drudgery*, the labour of solving grammatical cruxes or difficulties and finding out the meanings of words

*Ben Cruchan*, a mountain in Argyleshire

*blasty*, windy, a blast being a violent rush of wind

*Inverawe*, a lake in Argyleshire

*rusty study*, close room, filled with the smell of the books

*Æschylean drama*, a drama by Æschylus, the celebrated Greek tragedian. Only seven of his tragedies are extant, of which the best known are *Prometheus*, *Agamemnon*, and *Eumenides*, see *Introduction*, p. vii, where it will be found that Blackie has translated Æschylus, Homer, and Goethe's *Faust*

*Platonic dialogue*—see note, p. 13

*sensibly*, appreciably

*fragrant breath*, sweet smell.

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*mighty waters*, rivers, lakes, &c

*Lexicon*, a book of words, a dictionary

*a short index*, a small glossary or list of words alphabetically arranged for easy reference

*see to*, attend to, be careful about

*carry with him*, be bookish

*contagion*, infectious disease

*volunteer corps*, a body of unpaid soldiers

*brushing off all taint of pedantry*, removing all the disagreeable traits of conceit from a book-worm

*girding the loins*, setting about

*stoutly*, so as to meet all opposition with firmness

*active manhood*, a zealous and enthusiastic man, as, a soldier

*the modern Prussians, like the ancient Greeks, etc* In 1814-5 the rule put in force in Prussia was that every subject must serve the state as a private soldier for at least three years consecutively. The Spartans were liable to military service at any time between 18 and 60 years of age.

*rush too shop*, begin too early and rather thoughtlessly a professional career

*our citizenship accordingly*, we, therefore, fail to become capable citizens and energetic men, we, in consequence, do not discharge our duties satisfactorily both as citizens and as men.

*chained, tied* To be eternally confined to books is a dull monotony

*inhale imaginings*, imbibe comparatively more wholesome ideas

*vivid*, bright and distinct—opposed to “a dull gray book” A look at the sublime and beautiful aspects of nature will refresh and re-invigorate the mind

*wave-plashed, wave-beaten*, ‘plash’ is making noise by disturbing water

*glen*, valley

*cultivate independence of these paper helps*, acquire the habit of doing away with the help of books

*directly from observation of nature* Knowledge acquired from observing beautiful natural scenery is first-hand knowledge and is permanent and precious, whereas the knowledge acquired from books is only second-hand and is not so valuable or lasting. Wordsworth has in the *Tables Turned*

“One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can”

*frames*, attitude

*wise passiveness*, reflective quietness—a phrase from Wordsworth's *Expostulation and Reply*

“ Nor less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a *wise passiveness* ”

*growing insensibly*, gaining by imperceptible degrees  
*thought and feeling*, mind and heart

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*breezy influences*, influences borne on or conveyed by gentle and genial breezes

*playing*, working

*Wordsworthian musings*, meditations on Nature like those, of the poet Wordsworth William Wordsworth (1770—1850), the founder of the Lake School of poetry, in his youth roamed over the surrounding country by day and by night, and early manifested and rapidly developed the relish for the beauties of creation, to which he mainly owes his place among poets

*touring*, making a lengthy excursion

*enterprising pedestrianism*, walking in regions full of perils and difficulties

*a fine school*, an excellent training

*independent manhood*, independence and manhood

*archæology*, science of antiquities

*storied*, told in story or history—the scene of remarkable historical events

*ruined abbey*, old and decayed asylums of monks

*border tower*, towers on the borders of England and Scotland—as the castles of Douglas and Percy

*the whole world locomotive*, everything in the world is passing from one part of the country to another

*gray way*, a way fit only for gray-headed or old persons

*dragging dropping*, moving slowly falling quickly

*dropping into a premature grave*, dying before his time

*make up his mind*, be ready

*well conditioned*, healthy

*be looked on*, be considered

*a weakling and an oddity*, a weak and a curious eccentric person

*machine of the body*, the bodily frame

*fine poise*, nice balance

*flexibility*, suppleness

*see to*, attend to, be careful about  
*carry with him*, be bookish  
*contagion*, infectious disease  
*volunteer corps*, a body of unpaid soldiers  
*brushing off all taint of pedantry*, removing all the disagreeable traits of conceit from a book-worm  
*quidding the loins*, setting about  
*stoutly*, so as to meet all opposition with firmness  
*active manhood*, a zealous and enthusiastic man, as, a soldier

*the modern Prussians, like the ancient Greeks, etc* In 1814-5 the rule put in force in Prussia was that every subject must serve the state as a private soldier for at least three years consecutively. The Spartans were liable to military service at any time between 18 and 60 years of age.

*rush too shop*, begin too early and rather thoughtlessly a professional career

*our citizenship accordingly*, we, therefore, fail to become capable citizens and energetic men, we, in consequence, do not discharge our duties satisfactorily both as citizens and as men.

*chained, tied* To be eternally confined to books is a dull monotony

*inhale imaginings*, imbibe comparatively more wholesome ideas

*vivid*, bright and distinct—opposed to “a dull gray book” A look at the sublime and beautiful aspects of nature will refresh and re-invigorate the mind

*wave-plashed*, wave-beaten, ‘plash’ is making noise by disturbing water

*glen*, valley

*cultivate independence of these paper helps*, acquire the habit of doing away with the help of books

*directly from observation of nature* Knowledge acquired from observing beautiful natural scenery is first-hand knowledge and is permanent and precious, whereas the knowledge acquired from books is only second-hand and is not so valuable or lasting. Wordsworth has in the *Tables Turned*

“One impulse from a vernal wood  
 May teach you more of man,  
 Of moral evil and of good,  
 Than all the sages can.”

*frame*, attitude

*wise passiveness*, reflective quietness—a phrase from Wordsworth's *Expostulation and Reply*

“ Nor less I deem that there are Powers  
Which of themselves our minds impress ;  
That we can feed this mind of ours  
In a *wise passiveness* ”

*growing insensibly*, gaining by imperceptible degrees  
*thought and feeling*, mind and heart

#### Page 44—

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*flexibility*, suppleness

games,—foot ball, tennis, cricket, golf, &c  
*gymnastics*, physical exercises, like wrestling, playing on the horizontal or parallel bar, the trapeze, summersaults, &c  
*regular constitutional walk*, systematic walking conducing to the health of the constitution or body  
*formal*, ceremonial, therefore, unnatural and unsome  
*not everybody*, a few  
*season, mix, temper* *Season with pleasantness*, make agreeable  
*pressure*, discomfort, annoyance  
*athletic games*, games requiring strength and skill  
*social stimulus*, an incentive to the enjoyment of the company of others  
*staid*, steady, sober

#### Page 45—

*bowls*—a game in which wooden balls or bowls are rolled on a level plot of ground towards the peg fixed upon the centre of a field

*breezy*, airy, light

*golf*—a game in which balls are required to be driven into holes with bars He who drives his ball into the last hole with the least number of strokes is declared to be the winner It is very popular in Scotland as cricket is in England

*boating*, rowing

*overdone*, indulged in to excess

*characteristically*, peculiarly, especially

*delicate*, skilful, dexterous

*Shetland and Hebridean seas*, the seas about the islands of Shetland and Hebrides which are situated to the north of Scotland

*angling*, fishing

*musings and poetic imaginings*, reflection and exercises of the imagination

*Walton* Isaak Walton, (1593—1683), a pious man, was exceedingly fond of fishing In his *Complete Angler*, published in 1653, he wrote "God never did make a more calm, quiet, innocent recreation than angling"

*Stoddart* Sir John Stoddart, M D (1773—1856), a leading journalist, started the *New Times*, and attacked Napoleon in the *London Times* under the *nom de plume* of Dr Slop

*Glorious John Wilson*, (1785—1854), poet, novelist, and essayist, was the author of the *Isle of Palms* and the famous

*Noctes Ambrosianae* Under the pseudonym of 'Christopher North' he wrote a work on angling, and he has been characterised as 'glorious' for his strong physique, moral excellence, and great genius

*billiards*, a game played on a long table covered with cloth, with ivory balls and a cue or mace

*out of sight*, by far

*expertness*, great tact and skill

*subtlety of calculation*, minute, exact and accurate computation of points scored

*stupid*, dull

*whist*, a game at cards played by four persons, each holding 13 cards which requires close silent attention

*a man of desultory mental activity*, a man who jumps from one point to another and cannot concentrate his mind upon any topic

*bracing virtue*, invigorating power

*systematic*—opposed to 'desultory'

*relief*, relaxation

### III *vulgar*, common

*wisely managed*, prudently and hygienically regulated

*Abernethy* John Abernethy, (1763—1831), a surgeon of great repute and extensive practice, wrote on physiology and surgery and pathology He was dogmatic and eccentric in the expression of his opinions He was professor of Anatomy and Surgery to the Royal Surgeons

*wont*, accustomed

*killing powers*, destructive agents.

*stuff*, food in excess, eating too much

*fret*, worry, great mental anxiety

### Page 46 —

*substantial*, having enough of nutritive elements

*universally*, by all

*plainest*, simplest—not highly seasoned or rich in fatty substances

*cerebral and sanguineous purposes*, purposes of nourishing the brain and the blood

*oatmeal*—oat grain ground to powder.

*pottage*, a mess of meat and vegetables boiled together to softness in water, porridge



the poet—Robert Burns, 1759—1796, a Scottish poet, author of *Twa Dogs*, in which occurs the couplet quoted in the text, *Jolly Beggars, Tam O'Shanter, &c*

*Burrdly this is* Stout young fellows and smart girls are bred in such a way as this, i.e., they are nourished upon such simple diet. These lines are spoken by the poor man's dog in reply to the statement of the rich man's dog as to his ignorance of what poor cottagers live upon

*races*, do everything in a hurry, are impetuous—lit run swiftly

*sit down to*, take in hand

*bolt*, swallow down without chewing, despatch

*with a galloping purpose*, to finish eating quickly

*be done with*, finish

*bad policy*, bad from a practical or worldly point of view

*bad philosophy*, bad on principle, or from a moral or spiritual point of view

*profit of digestion*, beneficial effect of assimilation

*bustling*, noisy, full of din and stir

a constant fever of democratic excitement, a perpetual and intense popular agitation. Toqueville writes "No sooner do you set foot on the American soil than you are stunned by a kind of tumult, a confused clamour is heard on every side, and a thousand simultaneous voices demand the immediate satisfaction of their social wants. Everything is in motion around you, here the people of one quarter of a town are met to decide upon the building of a church, there the election of a representative is going on, &c"—(*Democracy in America*, Vol. I)

*unhealthy habit*, hurried eating

*bookish men*, book worms

*get to*, go to, reach

*forcing nature*, compelling the constitution

*vital centres*, centres of life or energy, organs. Reading exacts brain work and needs the exercise of the cerebrum, while eating depends on the exercise of the stomach and a due supply of blood and nervous power. During a mental effort the blood is taken to the brain which the stomach requires.

Page 47—

*Lucian or Aristophanes*, the writings of these writers, see notes, p 51, and p 30.

*gone about*, attended to

*a devotion of the whole man, a bestowal of all the energies totus in illis*, absolutely occupied—a phrase from Horace

*Chancellor Thurlow* Edward Thurlow, (1732--1806), Lord High Chancellor of Great Britain, was a warm friend of Lord North, a good scholar and friend of Johnson and Crabbe, and an arrogant and factious politician

*seasoned*, rendered enjoyable

*coqitations*, thoughts

*before*, in preference to

*the Free Church*—a sect of Christians who seceded from the Church of Scotland in 1843, when the question arose of the right of patrons to nominate to livings The well-known Free Church Institution of Madras, otherwise known as the Madras Christian College, is aided by this Free Church

*distinguished*, characterised

*salubrity*, healthiness

*sociality*, friendly relation among the members

*novelty*, newness “An adequate element of change will give us a pleasurable flow of bodily and mental activity—(*Sully*)

*emphatically protests against*, strongly objects to, or opposes

*monotony*, sameness, uniformity

*becoming the habituated slave of*, being accustomed to and therefore dependent on

*change of circumstances*, vicissitudes, altered conditions of life

*alimentary comfort*, comfort in the matter of eating

*your*—expletive for ‘any’

*methodical*, according to routine

*restrait his habits of locomotion*, confine his travels to such places only as can afford his favourite diet

Page 48—

*narrow existence*, limit the sphere of his life

*fixed sphere*, definite area

*meted*, measured

*stimulate*, quicken

*slippery*, uncertain, slipping or sliding away quickly.

*honest*, harmless

*sinner*, offender against God or His commandments

*Ben*—mountain, Ben Nevis

*whisky*, a strong spirituous liquor—very popular in Scotland

*habitually, repeatedly and continually*  
*never made fair or fat* Shakespeare has in *Othello* the following —

“ O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil ”

“ O that men should put an enemy in their mouths, to steal away their brains ! ”

“ Every inordinate cup is unbless'd, and the ingredient is a devil ”

“ Come, come, good wine is a good familiar creature, if it be well-used ”

*abstains altogether, does not use at all*  
*die in a ditch, die miserably as a friendless beggar*  
*a penny, some money*  
*emergency, occasion of pressing necessity, exigency*

IV close, shut up—no opening for fresh air  
*ventilation, supplying with fresh air, L ventus, the wind*  
*the whole system, every functional organ*  
*immediate sensible, direct appreciable*  
*the great majority of persons* Compare Carlyle's saying,  
 “ Out of every hundred men ninety-nine are fools ”

*hint, indication*  
*imbibing, drinking, taking in*  
*approaches, advances*  
*insidious, treacherous* Those are the most serious evils  
 that grow unnoticed

Page 49—

*let students go out—not applicable to Indian students*  
*draught, current*  
*sensitive subjects, persons of weak and delicate constitution*  
*insalubrious vapours, bad or malarious exhalations*  
*infest, plague*  
*otherwise, other than beneficial* Therefore the windows of  
 houses in hot countries must not be left open at night

V not, not necessary  
*sufficient for herself, her best counsellor*  
*torpor, dulness*  
*got fair play, obtained free exercise, was not interfered with*  
*swindled and flouted, cheated and mocked*  
*a general reference to her—observe the ways of Nature*

*useless generality*, a general proposition not acted upon and so unprofitable

*profession* *reposes*, study is a violation of rest

*strictest prophylactic measures*, most rigorous steps to prevent are necessary, must be taken

*poaching*, encroaching, trespassing on the bounds of another *the sacred domain*, the inviolable province—the hours of sleep should, on no account, be curtailed

*cerebral excitement*, agitation of the brain

*strong coffee*, the drink in which coffee is used largely, out of proportion to the water

*antagonist*, enemy

*apportion*, distribute

*task-work*, serious or hard work, toil, here, lessons appointed

*exciting and stimulating*, irritating or heating as Mathematics, Metaphysics, &c

*direct*, right

Page 50—

*dull and soporific*, uninteresting and sleep-producing

*walk for an hour* Compare

“After dinner sit a while,  
After supper walk a mile”

*chat with a chum*, conversation with a fellow collegian, *chum*, bed fellow, or a chamber-companion

*but*, if the fear be not

*left to herself*, unobstructed, given free play.

*without artifice*, in a simple way

*measure*, quantity, amount

*less than six more than eight*—the minimum and maximum hours of sleep

*exceptional*, out of the rule

*natural measure*, adequate quantity

*keep free from*, avoid

*feverishness and languor*, excitement and weariness

*necessary consequences*, inevitable results

*prolonged artificial wakefulness*, lengthened forced sleeplessness

*makes such a famous figure*, appears as a thing of so much importance

*notable biographies*, lives of remarkable men

*in a natural and easy way*—i.e., without effort or inconvenience

*Baron Bunsen*, (1791—1860), a German diplomatist, historian, antiquarian, theologian, and philologist, wrote *Egypt's Place in History, God in History, Hippolytus and his Age, Church of the Future, &c*

*distraction*—opposed to 'concentration'

*pointed out*, appointed, recommended

*available*, fit to be used

*learned research*, patient and diligent inquiry into literary or scientific matters

*devout meditation*, absorbing (pious and fervent) contemplation of God

VI *hygienic instrument*, means of sanitation, preserving and restoring health, *hygienic*—from *Hygeia*, the Greek goddess of health

*frequented*, visited often

Page 51—

*hydropathic institutions*, foundations or hotels, where diseases are cured by application of cold water according to the prescribed rules

*pondered*, weighed in the mind

*the principles and practice*, the science and art

*therapeutic discipline*, the laws and regulations concerning this method of curing diseases, i.e., the cold-water cure

*Hydropathy*—from Gk *hydra*, water, *pathos*, disease

*virtue*, efficacy

*well-calculated*, sufficiently thought out, carefully planned

*stimulate skin*, promote that function of the skin which makes it perspire

*brought to bear*, exerted

*sanitary, hygienic*, conducive to health

*expensively pursued*, followed at great cost.

*transferred safely daily life*, practised regularly at home without incurring risk or expense

*delicate subjects*, persons of a weak constitution

*wrung*, squeezed

*enveloped*, covered

*cause a glow to come out in the skin*, make the skin bright and shining—on account of the rush of blood to it

*cuticular*, pertaining to the skin The action of the skin is to throw out the impurities of our system in the shape of sweat, gas, &c.

*instability*, changeableness The climate of Scotland is variable

*the wet-sheet packing*—a wet sheet tightly fastened or packed round the body, which makes the patient warm in half an hour

*most bruted*, well known, widely spoken of, —*bruted*, from *bruire*, to make a noise

*tepid*, slightly warm

*swathing*, going round Ruddock writes "The tendency of the pack is to divert the circulation from the central organs and to maintain it in vigour on the extensive surface of the body"

*expert*, skilled

## Page 52—

*re-action*, back action, power of returning to its former state

*exposure* to air and light

*dull and slow*, phlegmatic.

*beware of*, be cautious against

VII *curiously complex fabric*, wonderfully intricate frame, —man considered as a whole

*sustaining*, enduring

*impelling*, moving

*for want of* . *force*, without proper check

*a single fit* . *expansion*, a paroxysm of uncontrolled energy, —a metaphor from the working of the steam-engine where, when the gas expands and there is no safety-valve, there is chance of explosion

*wheels, pegs, plates*,—parts of the machine

*close compacted*, firmly put together

*chaos*, confusion

*for a continuance*, for any length of time continuously

*habitual*, usual and systematic

*run riot*, go wild and make havoc

*fever, dissolution, excitement, disruption*

*divorced*, separated

*Imperial*, all-ruling

*Basileus nous*, royal mind

*the music machine*, well-ordered emotions make a healthy body

*harmony*, corresponding music

*the strings of the physical machine* "Just as the strings of a musical instrument vibrate in harmony with musical vibrations in the air, so the physical frame acts in harmony and accord with the promptings of a well-regulated emotional nature "

*blind plunges of wilfulness*, wild freaks of obstinacy—following the bent of our desires without obeying the dictates of our reason

*freedom wilfulness*, control of the will

Page 53—

*fierce and irregular beatings*, violent and wild palpitations.

*wear. prematurely*, exhaust its energy too soon

*would be*, wish to be

*good*, morally excellent

*healthy reverent* Health depends on the ordered emotions and will Moral excellence is based on intellectual insight or clearness of vision Intelligence accrues when God is worshipped with zeal and with a humble heart

*the beginning*, the first condition

*the fear of God . wisdom*—quoted from *Psalms*, CXI, 10 ,  
*Job*, XXVIII, 28

*business*, work

*set forth*, explain , state

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## ON MORAL CULTURE

*Moral Culture*, training of the character, *moral*, *L* *mores*, manners. Man is a gregarious animal, and has duties to perform towards his fellow-men. How to do these duties without prejudice to any party is discussed in this part. The motto from Plato means "For the contest is great, though not so great as it seems, between the good and the bad in human nature."

**Summary.** *I* *Oleanness without character is a sorry failure*—*Instances, Byron, Landor*. Character is everything for success in life. *II* *Morality is intimately connected with piety or religion*. Men may be good *Benthamites* or *Epicureans*, but goodness is not all in all. Something higher is necessary to account for life. Life is *Energising Reason*, another name for God. God is the source of the nobler virtues. *III* The virtues that ambitious young men should practise are these. *IV* (1) **Obedience** is the bond of rule. Remember the saying 'Stoop to Conquer'. Liberty is a condition of work. *V* (ii) **Truthfulness**. Be true. To lie is a sin. Laziness, Vanity, Obsequiousness are the chief corruptors of the young. Assert self where necessary, but do not obtrude. *VI* (iii) **Never be idle**. Idle men are busy bodies. Life is short, art long, opportunity fleeting. Therefore, work while it is to day. *VII* (iv) **Avoid Narrowness**. Have sympathy and enlarge it—*Goethe, Mill*. Honour all men. *VIII* (v) **Nil Admirari** is unphilosophic and baneful. Cultivate Reverence early in life. Let 'See and imitate Nature' be your motto. *IX* (vi) **Moderation**. Measure is medicine. Avoid extremes. Choose the 'Golden Mean'. Be wise but not too much. *X* (vii) Man is great not for what he has but for what he is. Let 'give me neither riches nor poverty' be your guiding principle. *XI* (viii) **Perseverance**. Patience and perseverance overcome mountains. Life has its thorns. Struggle manfully. Be not cast down by failure. *XII* **Virtuous Energy**. Act nobly always. It is more than coronets. *XIII*. Set high ideals before you, and master holy texts. The Bible is full of them. *XIV* **Biography**. Study the lives of great and good men, for they will make our life sublime. Fiction is iridescent froth. Study *Plutarch* and shun *Thackeray*. *XV*. Associate with



*better men, for they will raise you up Shun low company lest you be dragged into evil XVI Life is earnest Therefore squander it not Review your actions at stated times. Pythagoras, David, and St Paul did so The Sabbath day has made the Scotch strong and sober XVII Pray without ceasing, for prayer lifts the soul to God, and makes man humble Pray not for self but to be righteous*

### Page 57—

*moral nature, that impulse which directs to right conduct and deters from crime*

*motives, and regulative power, the power by which we are moved to do a thing and the power by which we are prevented from doing a thing Conscience possesses both these powers*

*legitimate master, lawful ruler Compare Byron, "Man's conscience is the oracle of God"*

*whole machine, entire mechanism, man viewed as a whole from the physical, intellectual, and moral aspects*

*moral excellence, a high character*

*justly felt greatness, rightly regarded as an essential element of the greatness possible for man to attain*

*brilliant, witty and humorous*

*broad, widely-cultured*

*good, morally excellent*

*paltry, mean, worthless*

*the sublime, the lofty, the greatest success*

*reach, attain, realise*

*splendid achievements, dazzling successes*

*a brilliant sort of badness, a conspicuous sort of wickedness, 'bad eminence' as Milton has it*

*The first Napoleon Napoleon Buonaparte, (1769—1821), became First Consul of France in 1799, and Emperor in 1804 In about ten years he was a great power in Europe*

*thunderous career, dashing run, smiting, like lightning, the nations he over-ran*

*Western World, Europe Napoleon defeated the Austrians at Austerlitz in 1800, was crowned king of Italy in 1805, defeated the Prussians at Jena in 1806, the Russians at Eylau and at Friedland, attacked Portugal and Spain, annexed Holland in 1810, confiscated the Papal estates, &c, till Waterloo crushed him in 1815*

*notable, conspicuous*

*superhuman, gigantic, preternatural*

*naturally, by nature, constitutionally*

*military conquest, victory in the field, reduction of other states*

*ascendancy, supremacy*

*that highest unselfishness, that noble character which is the result of self-sacrifice*

*as a moral man poor, as regards character he was low and contemptible* Compare Byron, *Ohilde Harold*, XXXVIII —

“An empire thou couldst crush, command, and rebuild,  
But govern not thy pettiest passion, nor,  
However deeply in men's spirits skill'd,  
Look through thine own nor curb the lust of war  
Nor learn that tempted Fate will leave the loftiest star”

### Page 58—

*Hartley, David Hartley, (1705—57), a metaphysician, was the author of Observations on Man, his Frame, his Duty, and his Expectations and was the most powerful expounder of the Laws of Association*

*vain-glory, vanity, self-pride*

*self-conceit, an absurdly high opinion of one's self*

*arrogance, conceit*

*emulation, spirit of rivalry*

*envy, ill-will excited by the success of others*

*Professors, those who profess, or are proficient in Natural Philosophy, Physics—in a limited sense*

*divinity, theology*

*to grow excellences, to be improved*

*like the winds control* The wind bloweth where it listeth

*outcome, result*

*an easy affair, thing easily attained*

*highest grades, most exalted forms—as generosity, benevolence, charity, &c*

*arduous, laborious, difficult of attainment*

*most noble humanity noblest acquisition of a perfectly trained human nature* Compare Boardman: “Sow an act, and you reap a habit, sow a habit, and you reap a character, sow a character, and you reap a destiny”

*Lord Byron* George Gordon Noel, Lord Byron, (1788—1824), was a great poet, and wrote a number of tales in verse, besides *Ohilde Harold's Pilgrimage*. He was dissolute and entertained gloomy views of men. In the latter years of the brief term of his life, he worked for the liberation of Greece, and died at Missolonghi.

*indulging his nature, exercise of his talent, giving full play to his poetic instincts*

*must, was bound—no choice was given to him* Byron was a born poet

*curled his wilful humour, checked his obstinate disposition, or headstrong nature*

*soothed his fretful discontent, allayed his peevish irritability a gentleman, a well-behaved person* Byron was immoral,

but perfectly sincere and honest in his dealings

*seriously, earnestly*

*with all his genius, in spite of his genius*

*fits of occasional sublimity, flashes of nobleness exhibited now and then his earnestness for the emancipation of Greece*

*terrible, great, egregious*

*a great warning, a beacon or signal of danger*

*to take a lesson, to profit by his experience* Cleverness without character is ever a failure

*flaring beacon, bright and conspicuous signal of danger*  
A light-house serves to point out the rocks in the ocean lest ships dash against them and be wrecked

*wits, men of genius*

*are wrecked, meet with ruin or disaster, come to grief*  
The ships here are great wits, the rocks are the dangers of immoral life

*kindly, genial, wholesome*

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*unselfishness, self-denial*

Walter Savage Landor, (1775—1864), a poet and prose-writer, whose best known work is the *Imaginary Conversations*. "No writer presents as remarkable an instance of the strength and weakness of the human understanding Landor was a man of refined tastes and cultured mind A gentleman by birth, every line of his writings gives proofs of the learned and polished intellect But unhappily his great powers were marred by the headlessness and rashness of his disposition, strong passions, and an unrestrained will There is no regard for the thoughts and feelings of others"

*the most finished master of style, the master of the most accomplished or perfect style*

*imperiously wilful, uncontrollably obstinate, at once domineering and headstrong*

*majestically cross-grained*, magnificently rugged, *cross-grained*, having the fibres of a tree crossing one another and so making the surface rough or uneven

*with*, in spite of

*polished*, refined, accomplished

*pointed thought*, acuteness of judgment, keen and acute reasoning

*verge of insanity*, border (margin) of madness

*would not*, does not want to

*suffer shipwreck* *life*, be ruined in life Life is compared to a voyage, mankind are the ships sailing on the sea of time, human vices are the rocks on which the ships wreck

*stamp seriously into*, earnestly impress upon, deeply engrave on

*before all things*, first of all

*the scripture text*—Luke, X, 40—42

*thoroughly cultivated*, perfectly disciplined

*save us*—from the wreck of life and fortune

*in this sense*, in an *earthly* sense, *i e*, from a moral shipwreck

*we must damned*, "perdition catch our soul" as Shakespeare says, our lot is miserable

*point of indifference*, neutral position, neither good nor bad

*unquestionably*, beyond doubt

*unselfish part of his nature*, social faculty

*neglected function*, every faculty the function of which is neglected

*tend to shrink proportions*, have a tendency to shrivel up, lose its strength and deteriorate

*stunted proportions*, reduced size, 'moral dwarf' The altruistic part of our nature will gradually wear away, being unused, and become obliterated in the long run

*gird up our loins*, get ourselves ready for the struggle of life

*quit us like men*, acquit ourselves valiantly, discharge our functions in a manner worthy of heroic souls or boldly like heroes

*golden gifts of*, precious boons granted by

*glorious lot*. *all*, the precious privilege of living only once in this world This is the Christian belief According to our Hindu or the Oriental religions, we are born several times, *i e*,

we have several births before we are finally absorbed in the Deity

*live nobly, live worthy lives—while life is spared to us*

II *entering into detail*, enumerating and discussing all the virtues

*in a single word*, shortly and succinctly

*piety, devotion to God, here=religion*

Page 60—

*moralists, moral philosophers*

Jeremy Bentham, 1748—1832, a distinguished moral and political philosopher, is the reputed founder of the Utilitarian system of morals. Most of the modern Ethical systems are independent of religion, or theology, or revelation

*set themselves religion*, made it their business to make a complete list of the virtues, and frame a system of moral philosophy independently of religion

*to say the least of it*, to express it most mildly, to use the least unfavorable language about it.

*a very unnatural sort of divorce*, a forced kind of separation

*plain sign*, manifest or evident indication

*narrowness and incompleteness*, partiality and incomprehensiveness

*advocate*, urge, uphold strongly

*professor of wisdom*, philosopher

*old Epicurus*, Epicurus of old or ancient times. Epicurus, (341—270 B C), in his thirty-sixth year, opened a school in a garden and presided over it till his death. His moral doctrine was 'Pain is the only evil, Pleasure the only good'. "It is a great error to suppose that, in making pleasure the standard of virtue, Epicurus had in view that elaborate and studied gratification of the sensual appetites that we associate with the word *Epicurean*."

*as the world goes*, according to the ways or received opinions of the world

*clean, pure*, quite unspotted

*grand mathematical universe*, this universe splendidly perfect from a scientific point of view

*product, result*.

*fortuitous concourse*, chance meeting together or assemblage

*blind atoms*, smallest particles devoid of intelligence and purpose. Epicurus believed and preached the atomic theory

of the creation, by which the world or cosmos came into existence not at the will of the Creator but by the mere accidental meeting together of atoms In this he follows Democritus See Professor Tyndall's *Belfast Address*

*presume*, take for granted

*invariable sequence*—the law of causation

*natural selection* Darwin explains it thus "The preservation of favourable individual differences and variations, and the destruction of those which are injurious, I have called *Natural Selection* or the *Survival of the Fittest*" In the ceaseless struggle for life, only organisms best adapted to the environment survive, and the rest die out

*favourable conditions, happy combination circumstances*—almost synonymous

*reasonless*—idiotic Professor Blackie is here rather hard on the Evolutionists of the day—as Darwin, Herbert Spencer, Huxley, &c

*frame, make, constitution*

*apart from mind*, independently of, or without reference to, the Divine mind or the Infinite and absolute reason

*to a healthy human feeling*, to the feeling of a man whose faculties are harmoniously developed, or who has a sound mind

*inadequate, unsatisfying*

*abnormal, extraordinary, strange*

*monstrous, unaccountable*

*phasis, phase, aspect*

*conscientiously, honestly, &c*, without any fraudulent evasion or concealment

*serve his time*, engage himself during the allotted period

*take off his hat*, a mark of respect

*to*, in the presence of

*it is as if passed* A person who obeys the laws but does not respect the person of a superior is as ungracious as he who lives a moral life but does not believe in God

*note mark*, brand him as a wicked fellow, *black mark* being a mark of condemnation

*disloyal and disaffected subject*—seditionist

*good-natured, kindly, amusing*

*crotchet, freakish, whimsical, capricious*

*unmannerly, uncivil, rude*

*so it is exactly with*, it is the same with or applies to.

*atheists*, those who deny the existence of God  
*speculative, practical*—in theory or in practice  
*crotchet-mongers*, men possessed with crotchets or whims  
*puzzle-brains*, confounded fellows, who rack their brains  
 with perplexing, or ingenious problems, or imaginary difficulties

*spin silken ropes*, put forth fine plausible arguments to disprove the existence of God

Page 61—

*strangle themselves*, be choked and die The arguments advanced by the atheists against the existence of God are no doubt very clever and subtle, but they are dangerous and invariably lead to error or failure

*reasoning machines*, mechanical reasoners or mere logicians  
 The atheists may be good reasoners but sadly lack in faith

*devoid of*, without

*noble inspiration*, ennobling idea or feeling

*whose laden no colour*, 'whose intellectual horizon is a pale forbidding blank, with no warmth to animate and no beauty to cheer', i.e., whose intellect is dull, heavy, and cheerless

*whose whole exhausted*, whose whole energy is consumed  
*fostering conceit*, cherishing an affectedly nice and self-sufficient (fantastic and proud) idea

*petty knowledges*, poor or superficial stock of information

*fasten upon*, attach to

*coarse feelers*, rough organs of perception not capable of apprehending fine spiritual ideas *Feelers*, long sensitive organs, attached to the mouths of insects, by which they feel things before seizing them

*finger*, touch with the fingers, handle

*tabulate*, arrange in the form of tables

*dissect*, cut up, analyse

*finger dissect*, investigate tangible materials, facts

*stands above all*, is not at all amenable to

*curious diagnosis*, inquisitive scrutiny, search examination  
*life*, all that is

*energising*, actively working, showing itself in outward actions

*ignore the supreme fact*, overlook this all-important fact

*James Watt*, (1736—1819), a well-known Civil Engineer, perfected the construction of a steam-engine in 1800 by improving upon the method of his forerunners

*aqueducts*, channels for conveying water

*fountain-head*, primary source

*stop short of*, stop before arriving at

*the one fact*, the one fundamental fact, *i.e.*, the relation of God to nature

*cold moral schemes*, systems of moral philosophy constructed by mere reasoning or calculation

*piece together*, put together, so as to arrange into a system

*beggarly*, poor, meagre, miserable

*external induction*, generalisation from experience This is the method of the scientists Sometimes great truths flash upon the minds of men and take them by surprise

*fountain*, source *Nobler*, higher

*moral inspiration from within*, the inner moral force, conscience

*the feeder God* Conscience derives all its light directly from God

III *specialise*, mention in detail

*lofty ambition* noble striving

*making the most* life, turning to the best use the life given to us by God

Page 62—

*every season*,—every suitable occasion, infancy, youth, manhood, age

*imperious demand*, urgent or authoritative call

*presents its peculiar opportunity*, offers its special chances.

*primrose*, first rose The etymology of this word is uncertain Skeat says that the word *rose* has nothing to do with *primrose* except by popular blunder

*put forth vigorous shoots*, exhibit signs of promise Youth as the spring of life

*luxuriant leafage*, rich crop of leaves

*in after age*, in the succeeding old age

IV *estimated*, esteemed, valued

*healthy*, rightly constituted

*conventional*, customary.

*artificial*, made by man



*restriction, restraint*

*such liberty*—as is defined in the preceding sentence Ruskin writes "Nor is it the least among the sources of more serious satisfaction which I have found in the pursuit of a subject that at first appeared to bear but slightly on the grave interests of mankind, that the conditions of material perfection which it leads me in conclusion to consider, furnish a strange proof how false is the conception, how frantic the pursuit, of that treacherous phantom which men call liberty. most treacherous, indeed, of all phantoms, for the feeblest ray of reason might surely show us, that not only its attainment, but its being, was impossible There is no such thing in the universe There can never be The stars have it not, the earth has it not, the sea has it not, and we men have the mockery and semblance of it only for our heaviest punishment"

*unqualified good, unmixed blessing*

*bring a man far, do much good to a man*

*a stage to play on, a sphere of action, a scene of activity*

*the part he has to play, the duties he has to perform*

*the style play it, the manner in which he has to acquit*

himself

*further*—may be omitted without affecting the sense

*limitations, restrictions*

*regulation, determination by rules*

*reasoned existence, existence controlled by reason*

*not willingly laid down for themselves, imposed from without* sometimes against the wishes of those who are to obey them

Page 63—

*to obey* "That principle, I mean, to which polity owes its stability, life its happiness, faith its acceptance, creation its continuance,—Obedience"—(*Ruskin*)

*every field of life, every work in which man engages himself*

*state service, service under Government*

*embodied, concrete*

*individual, private or domestic*

*were, would be*

*make him a mere machine, reduce him to the position of an automaton*

*annihilate his humanity, extinguish his personality*

*in a social capacity, as a member of society.*

*the whole, the society*  
*consistent, coherent, compact*  
*at the very top of, on the highest rung of*  
*he may be, social ladder, he may occupy the highest*  
 position in society

*servus servorum, the slave of slaves*  
*only the more a slave for that, his eminent position makes*  
 him all the more subject to restrictions  
*disown, repudiate*  
*can no more disown, is as much governed by . as*  
 member, limb

*its duty and its safety, what it is bound to do, and also*  
 what secures it from danger or dissolution The story of the  
 Belly and the Members—pressed into service by Shakespeare  
 in *Coriolanus*—is well-known

*St Paul*—the chief of the twelve apostles of Christianity  
 was originally a Pharisee who probably had a hand in the  
 stoning of St Stephen to death *Fervour, warmth* His eloquence  
 was fervid

*sagacity, shrewdness, wisdom* His sermons were highly  
 edifying

*grandly illustrated, furnish a splendid illustration of*  
*this text, this principle of Obedience*  
*fretfully, in a spirit of vexation*  
*kick against, spurn aside—out of disgust*

*social organism, the organism of society* Society is not  
 a collection of individuals but an organism St Paul describes  
 the Christian community as a definite organism  
*serious reading, attentive and careful perusal*

*I Cor, 1 Corinthians*—a book of the New Testament  
*every random or wilful move, every little thing that we do*  
 out of whim or obstinacy

*a chink chaos, a small violation of moral rules gradually*  
 leads to utter confusion

*gape, open the mouth wider*  
*in due season, duly, at the proper time, after a sufficiently*  
 long time

*let in, introduce, admit*

*the Roman historian*—Livy, (B C 59—17), wrote the  
*Annales* of Rome in 142 books, which began with the founda-  
 tion of the city and closed with the death of Drusus

*Punic captain*, Hannibal, leader of the Carthaginians,  
247—183 B C , *Punic*, from Paeni, the Carthaginians

*nunquam fuit*, never was the same mind more capable of  
the most opposite thing, to obey and to command

*opposite*, contradictory

*training-school*, preparation

Page 64—

*its*—refers to ' authority '

*Roman submission to authority*, the obedience to law for  
which the Romans were remarkable

~~is~~ *characteristically social*, eminently sociable, agreeable in a  
high degree

*most becoming*, very decent

*unripe years*, immature youth

*let commanded*, implicit obedience, without questioning  
the rightness of the command, is required

*punctuality*, precision, as regards time—from *L punctum*,  
a point

*commends*, recommends, favorably introduces

*and no wonder*, it stands to reason that this should be so.

*exactitude*, exactness, correctness, faithful accuracy

*his special best*, the best in his own special line

*easy going*, smooth working

*complicated tasks*, multifarious and intricate business

*no genius obedience*, natural cleverness cannot fill up the  
gap left by (make good) the want of obedience Obedience is  
essential to the brilliance of natural ability

*fitfully*, irregularly, now stopping and now going on

*is a necessary link in the chain of*, is necessarily connected  
with

*you are his clock*, you regulate his work

*association*, union of young men

*who always appear*, who always does his duty and is  
punctual

V *grand*, great, important

*with*, agreeing with

*a lie men*—because of its meanness See Plato's *Republic*,  
Book II

*young persons*—before they are sophisticated

*vanity*, a desire to stand well in the eyes of others

*check and overgrow*, overspread and check the growth of—  
a metaphor from plants whose growth is stunted by noxious  
weeds growing upon or covering them

Page 65—

*hollow and worthless*—insincere and effete

*John Stuart Mill*, (1806—73), a distinguished philosopher  
and logician of England, was at first a clerk at the India Office  
and then became the chief Examiner of Political Correspond-  
ence in the same office His chief works were *Principles of*  
*Logic*, *Principles of Political Economy*, and *An Examination of*  
*Sir William Hamilton's Philosophy*

*one of his political pamphlets*—'Thoughts on Parliamentary  
Reform'

*working*, labouring, industrial

*paid saying*, said in their favour

*inwardly*, in their own minds

*baseness*, meanness

*start*, beginning

*stern realities*, hard facts—opposed to 'shows', or appear-  
ances

*permanently assert itself*, actually declare itself.

*presentment*, behaviour

*sacred*, religious, solemn

*be seems*—note the antithesis of these words Judge not  
by appearances, for all that glitters is not gold

*ov' yag thoxein*, etc = he wishes not to *seem* but to be the  
best

*studious to make*, bent on making

*an outward corresponds*, the exterior and the interior are  
not alike, *i e*, the external appearance does not truly express  
the inner worth

*acting a lie*, doing a false act

*help him out of*, extricate him from, rescue him from.

*for the occasion*, in some emergency, *the* = the particular

*silvered*, coated with silver

*be found out in due season*, have its real worth detected after  
a time, the gilt will wear off showing what lay beneath

*plated*, covered with a coating of metal

*stand the tear and wear of*, bear the stress of work as, resist  
the damaging effect of

*genuine*, real—opposed to 'plated' or 'gilt'

*act this* . *lie*, live falsely in society , practice this untruthfulness in their social relations

*love of gain*, desire of making money

*besetting*, hard to root out

*set a special guard*, take special care , be very vigilant.

*the right article*, the thing required of them

*false*, spurious

## Page 66—

*produce*, work

*flimsy*, *shallow*, *superficial*—synonymous terms

*provocative of*, incentive to tell

*lie* " We are too much in the habit of looking at falsehood in its darkest associations, and through the colour of its worst purposes That indignation which we profess to feel at deceit absolute, is indeed only at deceit malicious We resent calumny, hypocrisy, and treachery, because they harm us, not because they are untrue Take the detraction and the mischief from the untruth, and we are little offended by it turn it into praise, and we may be pleased with it And yet it is not calumny nor treachery that does the largest sum of mischief in the world, they are continually crushed, and are felt only in being conquered But it is the glistening and softly spoken lie, the amiable fallacy, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partizan, the merciful lie of the friend, and the careless lie of each man to himself that cast that black mystery over humanity, through which we thank any man who pierces, as we should thank one who dug a well in a desert, happy, that the thirst for truth still remains with us, even when we have wilfully left the fountains of it"—(*Ruskin*) See Shakespeare, *As You Like It*, for the seven kinds of lie

*a desire others*—vanity

*dressing up*, setting off, ornamenting

*their little*, the little knowledge they possess

*air and attitude*, appearance

*much*, extensive knowledge

*false impression*, misleading or wrong idea

*be a garner*, be profited

*in the long run*, in the end, eventually.

*the trick. himself* Compare 'Shakespeare, *The Tempest*,  
Act I

"Like one,  
Who having, unto truth, by telling of it,  
Made such a sinner o' his memory,  
To credit his own lie,—he did believe  
He was indeed the duke"

*delusive show*, misleading appearance  
*to which corresponds*, which represents no truth  
*deficiency of courage*—cowardice  
*sorely tried*, severely tested  
*conceit*, lofty opinion of one's importance  
*pruned down*, lopped off, diminished, cut down  
*habitual conspiracy*, usual regular league or combination  
*lop the over-weening self-estimate*, take off the self-conceit  
*decent cowardice*, becoming diffidence  
*to speak what they think*, of freedom of speech  
*to think what they wish*, of independent thinking  
*moral courage*, the courage to act up to one's convictions  
*social virtues*, virtues exhibited by men in their relation as  
members of society—opposed to 'individual' and 'domestic'  
virtues

Page 67—

*venerated institutions*, old practices and establishments  
held in great esteem  
*kindest*, most genial  
*finely-fibred*, tender,  
*arrayed against*, opposed to  
*determination* *tact*, strength of mind and skill  
*not every man is*, only very few are  
*all the truth*, the whole truth  
*runs counter to*, goes against  
*social interests*, the interests of a particular class  
*associations*, associated interests, interests of which one  
depends on another  
*passions*, customs based on the feelings of a people  
*it*, offence

*though courted*, though a duty must not be shirked  
because it is likely to wound the feelings of a class, we must  
not seek opportunities to give offence

*Be ye wise doves*—Christ's advice to his disciples, *Matthew*,  
X, 16

*ing* *speaking boldly out*, speak out his convictions without flinch-

*plucking the beard of fair authority*, giving dire offence to those who may fairly lay claim to your obedience, defying and insulting the men in power

*rudely*, violently, unceremoniously

*poltroon*, a spiritless fellow, lazy fellow, a dastard—Italian *poltro*, a bed, couch, Gk *polster*, a bolster, cushion, a *poltroon* is a *bolster-man*, a lie-a bed

*nine hundred and ninety-nine*, a large number of

*lily-livered*, timid, cowardly Shakespeare has in *King Lear* "A base, *lily-livered*, action-taking knave"

*at his back*, behind him, to support him

Compare Ruskin on Truth "To speak and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation or penalty, and it is a strange thought how many men there are, as I trust, who would hold to it at the cost of fortune or life, for one who would hold to it at the cost of a little daily trouble And seeing that of all sin there is, perhaps, no one more flatly opposite to the Almighty, no one more 'wanting the good of virtue and of being', than this of lying, it is surely a strange insolence to fall into the foulness of it on light or on no temptation, and surely becoming an honorable man to resolve, that whatever semblances or fallacies, the necessary course of his life may compel him to bear or to believe, none shall disturb the serenity of his voluntary actions, nor diminish the reality of his chosen delights"

VI *negative sort of precepts*, prohibitory rules

*impart no motive force*, give no impetus to the exercise of our energies

*though negations strong toll*, though prohibitory rules appear useless for checking our evil propensities effectually

*not the worst receipt*, a tolerably good prescription

*admitting . confidence*, allowing the guardian angel to give us secret counsels, letting in the inspirer of good actions

*circumscribe*, limit, define

*inflexible fence*, rigid barrier

*rigid*, stringent

*formal methodism*, mechanical regularity, rigid adherence to routine

*narrowness*, limited sympathy

## Page 68—

*economical, sparing, frugal*  
*far wrong, wrong to a great extent*  
*a prescribed continuity, of something, some work set for us*  
 in which we must engage ourselves fully and doggedly  
*persistently, without flinching*  
*a large increase, a rich harvest*  
*a small seed* might grow into a mighty tree  
*random plan, aimless and capricious activity* 'Half a  
 loaf is better than no bread' 'Satan finds some mischief still  
 for idle hands to do'

*burglar, house-breaker*  
*keeps the doors burglar, gives facilities to or invites evil*  
 thoughts to rule his mind

*grand safeguard, strong protection*  
*nonsense, foolish things or acts*  
*unreasonable dissipation, foolish frittering away of one's*  
 energies, excessive sensual indulgences

*tillation, excitement, tickling*  
*variety pleasure, 'Variety is the spice of life'*  
*be fallow, take rest, be unoccupied, remain idle—literally,*  
 remain uncultivated Lands, after a round of crops, are left  
 uncultivated for a time lest they be exhausted of the produc-  
 tive power

*soothing rest, rest alleviating the pain of mind*

*lout of action, turn or pull of work*

*preventive against, means of keeping off*

*deep-seated, strong, profound*

*earnestness of life* Compare Longfellow

"Life is real, life is earnest,  
 And the grave is not its goal"

*stage for trifling, place for frivolity*

*art long, knowledge is vast*

*fleeting, swiftly passing*

*slippery, unsteady, delusive*

*aphorisms, maxims, pithy sayings*

*Hippocrates, (B C 460—357), a contemporary of Socrates,*  
 was the most celebrated physician of antiquity His chief work  
 was *Aphorisms* He wrote, taught, and practised his profession  
 at home, travelled in different parts of the continent of Greece,  
 and died at Larissa in Thessaly at the advanced age of 104



## Page 69—

*significant sign*, expressive motto  
*porch*, portico, gate  
*science of healing*, medical science  
*wisest text*, most sensible utterances  
*take with him*, appropriate  
*directory*, guide, book of direction  
*effective*, useful, capable of producing beneficial results.

VII *sad deficiency*, lamentable lack  
*put forth*, exhibited  
*narrowness*, contraction (cramping) of mind, limited  
sympathy  
*undertaking*, enterprise  
*not a few*, many — Litotes  
*human lobsters*, lobsters (shell-fish) in human form  
*hard shell*, a set of beliefs or prejudices very hard to eradicate, or break through  
*formed out of*, arising from, due to  
*professional*, pertaining to the professions, law, church, medicine, &c  
*ecclesiastical*, clerical, religious  
*classical*, pertaining to ancient learning  
*crust*, the hard external covering of anything  
*cautiously way*, timidly feel their way  
*beaten bounds*, accustomed limits  
*beyond desires*, beyond the range of their narrow professional interests, they have no desire to occupy themselves  
*meagre and unexpensive*, poor and contracted  
*wider vitality*, broader and more varied field of social activity  
*the octogenarian poet-philosopher*, the poet and philosopher who was eighty years old  
*when sinking death*, in his dying moments  
*called out*, exclaimed  
*More Light*, clearer vision of the eternal truths  
*call out*, pray  
*More Love*, wider sympathy  
*swordsmen*, fighters, controversialists

## Page 70—

*the great Apostle*, St Paul

*weep* 'rejoice—a quotation from his *Epistle to the Romans*, XII, 14.

*grandly*, in a large scale

*universal*, for the universe

*imagery*, images, representations Nature and Man contributed images to Shakespeare, and so he is the poet for all time.

*kindly, genial*—synonymous

*sensibility*, fineness of feeling

*live poetry*, have a fine feeling

*better society*, because the individual can rightly understand life and enjoy it, and the society will have in him a more useful and agreeable citizen

*sameness*, monotony

*seizing upon*, laying hold of, appropriating, making one's own

*aliment*, food, 'pabulum'

*beware of sympathy*, take care not to confine himself to a small range of sympathy

*fostering others*, nursing foolish dislike and unhealthy notions of others

*honest*, straightforward, plain

*cool friend*, one whose affections have become cool, half-hearted or lukewarm friend

*be shaken out of himself*, get rid of the exclusive regard to one's own interests or opinions

*excellences*, merits

*trait*, feature

*late distinguished head ethics*, John Stuart Mill The utilitarian moralists regard pleasure or happiness as the end or aim of life

*strictest, sect school*, most rigorous tenets of the utilitarian school of moralists

*in the spirit of*, with the feeling of

*kindly recognition*, sympathetic appreciation

*antipodal*, diametrically opposite

*Coleridge* Samuel Taylor Coleridge, (1772—1834), poet, critic, and miscellaneous writer, wrote *Christabel* and *The Ancient Mariner*, the most famous of his poems

*Thomas Carlyle*, (1795—1881), a biographer and historian, wrote *On Hero-Worship*, *Sartor Resartus*, *The French Revolution*, &c

Coleridge was a metaphysical thinker and dived into the springs of human conduct, Carlyle was a great and impassioned preacher of practical morality  
*sneering, contemptuous*

### Page 71—

*sounds big, is imposing or grand*

*puerile, childish*

*entertain heart*, extend a corner of your heart, look on a man with kindly or sympathetic feelings

*as has happened to many*—Socrates, Galileo, Christ, Giordano Bruno, &c

*the more need*, greater necessity

*friendly judgment*, charitable or reasonable interpretation of his motives and actions

*Honour all men* The full text as given in 1 Peter, II, 17, 18  
 'Honour all men Love the brotherhood Fear God Honour the King'

*combined sanctity and sapience*, both holiness and wisdom

*the New Testament and the Old Testament make up the Christian Bible*

*looked him*, judged him with the kindly feelings of a brother and noted only his excellences

*the true moral philosophy*, the highest of moral actions

*the best human riches*, the most precious store of wealth possible for man to attain

*quarried*, dug out of a mine, gathered out of your experience

*good social architect*, an expert builder-up of Society

*build up*, generalise from your particular experiences

*make your deeds words*, be sincere alike in your action and your speech

VIII *on whose face written*, it is easy to make out from their outward appearance

*Nil admirari*, admire nothing

*youth-head*, the youth, taken collectively

*not wondering*, not-wondering or admiring

*juvenile affectation*, boyish pretence

*soon*, with the passing away of the boyish stage

*hopeless*, irredeemably lost

*a truly philosophic passion*, the feeling of a true philosopher, an awakener of inquiry into the essences of things Compare Dr Martineau "That *Wonder* is the primitive intellectual impulse, whence all philosophy springs, is a maxim held in common by Plato and Aristotle"

*reverent*, devout, pious

*of course*, in the course of things

*a clear open eye* Clearness of vision and pious heart are the essentials of a philosophic inquirer If a man has a nice intellectual discernment alone, he may be proud of the gift, and his pride may tamper with the inquiry So submission to the will of God, or a clear recognition of the fact that there are things that unaided human reason cannot comprehend, tempers the pride of a clever man and makes the enquiry fruitful

*it*, wonder

Page 72—

*opening scenes*, early period Children are curious about things

*healthy*, regular

*argues insensibility*, proves want of feeling

*indifference*, want of interest

*shallow*, superficial

*possess for*, is taken to be

*true talent*, genius

*unnatural*, stupid

*ungenial habitude*, ungracious habit

*democratic exhibitions*, displays of popular pride and power

*salt*, noble quality, salt is used to flavour things, or for seasoning

*for all that*, in spite of the democratic exhibitions

*we live love*—quoted from Wordsworth's *Excursion*

*small*, not worthy of notice

*biggest*, greatest

*in a sort*, in a fashion, in some way

*participation in*, sharing

*St John passage*—1 John, III, 2

*as he is*—not as he is represented in symbols

*admiring rapture*, admiration and ecstasy

*type*, pattern

*finely indicated the philosophy, beautifully expressed the wisdom*

*what we shall be, our future state*

*the way to become assimilated, the method of rendering ourselves similar, or of acquiring*

*uncorrupted, unperverted*

*Stoics, a sect of philosophers who were the followers of Zeno, who taught in a stoa, or porch in Athens that men should be unmoved by joy or grief, and submit without complaint to the unavoidable necessity by which all things are governed*

*spectare mundum, see and imitate the world 'Live according to Nature' was the Stoic ideal*

*admiring faculty, the capacity of wondering*

*true appreciation, right estimate*

### Page 73—

*keen insight and noble passion, penetrative judgment and ardent feeling or desire for knowledge*

*holding, regarding*

*cheap, of little value*

*blinds, takes away*

*the one factor, the one important element, 'keen insight'*

*complete result, full end, i.e., true appreciation*

*strangles, kills*

*the other, the 'noble passion'*

**IX** *of inspiration, supplying motive power*

*of regulation, supplying directing power*

*Moderation, temperance in word and deed*

*conception, idea*

*lightly, easily*

*prophylactic, see note on p 49*

*timeously, cautiously, in good time*

*touch, least approach*

*at no very long date, very soon*

*perilous, of danger*

*hot young blood, impetuous youths*

*admonition, advice by way of warning*

*beware of, avoid*

*excess, over-much, extremes*

*dash full gallop, run full speed, or headlong*

*a forest of bristling spears, a host of enemies brandishing their weapons, a dangerous situation*

*the issue of a successful campaign, success in military operations*

*that caution courage, 'discretion is the better part of valour'*

*coolest, most sober*

*guarantee, security*

*the mean much, the 'golden mean' which lies between Elissa and Perissa (too little and too much) Courage has a middle rank between rashness and timidity*

*those life, the beginners in life*

*strong, stilted, vehement*

*unbridled, unrestrained*

#### Page 74—

*exuberant demonstrations, extravagant displays*

*grow, acquire habits*

*wantonly, recklessly*

*curb their activities, restrain their energies*

*seediness, feeling oneself out of sorts, languor or depression of spirits with disinclination to work*

*debauch, dissipation*

*outraged, violated, set at naught*

*will have her penalty, sternly inflicts her punishment*

*incipient suicide, self-murder in its earliest stage*

*long continued exercise, protracted and severe application of mind*

*ungrateful and ungenial, unpleasant and repulsive*

*cram, loading the mind with undigested facts*

*weakens disorders—because too much blood rushes to the brain, to the impoverishment of the digestive organs*

*languid and unemphatic, dull and sluggish, feeble and slow*

*Be warned in time, take warning in due season*

*violent violent, outrageous pernicious*

*gets a crack, is cracked*

*cunningly mended, skilfully repaired*

*stand rough usage, withstand the effects of rough handling*

*whole, uncracked vessel*

*to be wise always, to be perpetually hankering after wisdom.*

*Be not time* In *Ecclesiastes*, VII, 16, the passage runs as follows "Be not righteous over-much, neither make thyself over-wise, why shouldst thou destroy thyself"

*die before thy time*, die prematurely or before the allotted period expires

*who said that*—Solomon

X. *Sydney Smith*, (1771—1845), a clergyman and miscellaneous writer, was distinguished for his humorous writings and was a brilliant talker. He wrote *Peter Plymley's Letters* and was one of the founders of the *Edinburgh Review*

*the only crime* In England Mammon is so much worshipped (i.e., money is so highly valued) that the poor man is treated with contempt as if he were a criminal. Englishmen do not take themselves to think that true dignity is in no way incompatible with poverty

*paramount, supreme*

*the race of life*, life is compared to a race, because every one tries to run swifter (make more money or fame) than his rival

*stamp into, impress on*

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*real dignity, true worth*

*what he has*, his possessions

*what he is*, his moral worth

*The kingdom you*—quoted from *Luke*, XVII, 21. Contentment arises, not when there is enough of riches but when the mind is not troubled with the little that one has

*infected by the moral contagion*, corrupted by the evil influence

*taints the atmosphere*, corrupts the moral tone. Compare Wordsworth

"How ennobling thoughts depart,  
When men change swords for ledgers, and desert  
The student's bower for gold"

*breeds a habit nobility*, produces a habit of judging men by their possessions rather than by their intrinsic worth  
*external apparatus*, house, dress, carriages, jewels—the paraphernalia

*perched, seated*

*looks over the heads of*, assumes an air of superiority  
*gets M P*, is returned as Member of Parliament

*tagged*, attached—*tag* being any slight appendage, as to an article of dress

*artificial elevation*, external rank, which is the making of man.

*fairly*, well.

*a figure with*, a person too small to engage in a contest with

*stands upon*, rests his claim upon, takes credit for

*the external*, wealth

*lapsed*, fallen away

*his kind*, his race, &c., humanity

*inverted the poles*, turned upside down the measures

*claret, port*, wines exported from France and Portugal respectively, *claret*, *L. clarus*, clear, *port*, from Oporto

*set your heart on*, make it your chief object

*making a fortune*, amassing wealth

Socrates said, when he saw riches, jewels, and furniture carried in pomp through Athens, "Now do I see how many things I do not desire"

Plato—in his Republic "Wealth is the parent of luxury and indolence, and poverty is the parent of meanness and viciousness, and both are parents of discontent"

Aristotle—in his *Nichomachean Ethics*—"Wealth is evidently not the good of which we are in search, for it is more useful as a means of something else"

St Paul—in his Epistle to Timothy the Apostle among the Ephesians—"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition"

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*who values least*, who sets great store by wealth seldom cares for his intrinsic worth

*comes out*, comes to be known

*millionaire*, a man worth a million of money

XI running through the catalogue, giving an exhaustive description

Aristotle for that See his *Nichomachean Ethics* The moral virtues, according to Aristotle, are twelve. Prudence, Justice, Courage, Temperance, Courtesy, Liberality, Magnificence, Magnanimity, Laudable Ambition, Truth, Friendship, Social Amiability Spenser's *Faerie Queene* was designed as a poetical treatise on these virtues



*grace, beauty*

*pledge, guarantee*

*perseverance, steady application to a work*

*stick, adhere*

*Excursion*, a poem in blank verse published in 1814    Compare :

"But know we not that he who intermits  
The appointed task and duties of the day,  
Untunes full oft the pleasures of the day,  
Checking the finer spirits that refuse  
To flow when purposes are lightly changed?"

*perambulation, journey, wandering, ramble*

*fixed purpose, resolution*

*in view of, seeing that there will be*

*afford trifles, permit himself to be disheartened by slight difficulties*

*real, substantial*

*with which to fight nobly*    Compare - "He most lives who  
thinks most, feels the noblest, acts the best"

*ride, steep projection*

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*a small matter, a trifle*

*enveloped, covered, shrouded, wrapped up*

*take the nearest down, go down the hill by the shortest way*

*triumphantly, victoriously, with great glee*

*topmost top, highest peak.*

*bafflement, disappointment*—a Scotch word '*to baffull*', =  
to disgrace, vilify—a great reproach among the Scots, says  
Hall

*depend upon it, rest assured*

*boggle at, waver, start aside for fear when you meet with.*

*bogle, a spectre*

*chalepa ta kala, the good is difficult*

*determined will, resolute mind*

*will is power, strength of mind (good resolution) can work many things*

*in the face of, in the presence of*

*carve out a way. success, make a way for unlooked-for victory*

*Frederick the Great of Prussia*—chiefly his connection  
with the Seven Years' War    Macaulay writes. "Unrivalled

in history of what capacity and resolution can effect against the greatest superiority of power and the utmost spite of fortune "

*flings away the dice-box*, gives up the game, *dice-box*, the box from which dice are thrown.

*brings a low number*, turns out to be adverse, is not encouraging

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XII explicitly, plainly, legibly

*graved into*, engraven on, deeply impressed on

*give significance*, give a meaning, make useful

*give dignity to*, dignify, elevate, ennoble

*virtuous energy*, morally good or beneficent activity

*energizing*, throwing one's energies into a work, working

*reasons*, logical arguments

*learned disputations*, weighty discussions, controversies of literary men

*awaken and arouse*, incite

*hold up finger post*, serve as a guide, indicate the right path 'Books are only directory and not creative'

*going astray start*, deviating from the right path at the commencement of your life

*a matter of doing*, an affair of energy

*moor bog*, cheerless and perplexing situations

*far waste solitudes*, distant and deserted places

*was he to the wayfarer*, lamentable is the fate of the goer on the way or the traveller

*finger posts and mile stones*—external helps

*compass of sure direction*, the instrument which will correctly point the way, conscience

*random saviour*, some one you might chance to meet for the safety of your life.

*shirk*, evade

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*infallibly sink* ..baseness, certainly turn out a coward or vicious man

*stem*, resist

*breasting waves*, meeting in front the billows of the ocean.

*shallow*, not deep

*your heart...you*, you will be disheartened.

*in the hour of high flood, when there is a great flood, &c.,*  
*in times of great difficulty*  
*general notions, vague ideas*  
*in the way life, in attaining a holy life*  
*see fall into your rear, see that you advance farther and*  
*farther.*

*stationary, unprogressive, where you were*  
*grand march, great progress*  
*paltriness, meanness, low worldly end*  
*lost your chance, missed your opportunity*

**XIII** *Richter* Jean Paul Friedrich Richter, (1763—1825), a literary and philosophical writer of Germany, wrote *The Invisible Lodge, Hesperus, Quintus, Ptolemy, Titan, Levana, &c* In 1818 he wrote the fragment of his *Autobiography* extant He was a mystic and humourist

*excellent antidote against, very good remedy for.*  
*moral depression, despondency, low spirits*  
*call up, recall*  
*darkest moments, occasions of sorrow*  
*the memory of our brightest, the remembrance of the happi-*  
*est moments of our life*

*dusty, raising dust*  
*tainted atmosphere, morally unwholesome conditions*  
*purifying influence, refining power*  
*high ideal, a great exemplar*  
*fervidly, with great fervour, or zeal*  
*amulets, charms, preventives against disease—these consist-*  
*ing of scraps of paper or parchment for pieces of copper inscrib-*  
*ed with mystical characters, or with verses from sacred books,*  
*the Bible, the Koran, or the Vedās*

*carry externally, wear on the outside*  
*carry you, you had better carry*  
*a select store of holy texts, a well-chosen (choice) collection*  
*of verses from sacred works*  
*within, in your mind, internally—opposed to ‘wearing*  
*amulets externally’*

*be effectively armed* *evil, have a better protection against*  
*moral depravity*

*a most absolute body-guard, the greatest despot who has*  
*about him a body of soldiers mounted with spears or bayonets*  
*looking like so many bristles*

*Kalidasa*, a celebrated Hindu poet, flourished in the reign of Vikramaditya, and wrote *Meghaduta*, or Cloud Messenger, *Sakuntala*, *Raghuvamsa*, *Vikramorvasi*, *Kumara Sambhava*, and other poems. Sir William Jones and Sir Monier Monier Williams have rendered into English the famous drama *Sakuntala*, Horace Hayman Wilson, *Vikramorvasi* and *Meghaduta*, T. H. Griffith, *Raghuvamsa* and *Kumara Sambhava*. This gifted son of the Muses adorned the court of Vikramaditya, and his bright effusions shed a lustre on the age and made it the Augustan age of Sanskrit literature.

*Sakyamuni*, or Gautama Buddha who lived in the sixth century B.C. The whole of the *Dhammapada* is a collection of excellent moral rules inculcating unselfishness and benevolence, love and charity. One of Buddha's maxims may be rendered as follows: "Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth."

*Pythagoras, Plato, Aristotle*,—see, pp 18, 53, 93, note

*Epictetus*, a celebrated stoic philosopher, was at first a slave. Expelled from Rome by Domitian, he took up his residence at Nicopolis in Epirus. *Enchiridion*, which bears his name, was compiled from his discourses by his pupil Arrian.

*above the seduction novellies*, not liable to be imposed upon by new-fangled doctrines 'full of sound and fury, signifying nothing.'

*golden texts*, precious verses, happy or apt maxims, such as "Do unto others what you would be done by."

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*a great literature in small bulk*, an encyclopedia of facts, and noble sentiments, a large number of books bound together—the Old Testament containing 39 books, and the New Testament about 24. In Greek *Ta Biblia* meant *the Books*, i.e., a collection of sacred writings recognised by Christians as the documents of their revealed religion.

*of inestimable value*, most precious or invaluable  
*to graft into your soul*, worthy of your storing them up in your mind and assimilating them so that they may be part and parcel of yourself. The figure is from grafting plants on other plants, or trees, which in course of time become one and undistinguishable.

*come much into contact*, become familiar.

*coarse moral fibre, unrefined moral nature*  
*low aspirations*,—opposed to 'lofty ambitions'  
*lukewarm temperament*, unconcerned disposition

*men of the world*, men whose pursuits are worldly, or who pursue worldly objects—as making money, winning fame, &c, secular men or the laity as opposed to spiritual men or the clergy  
*sermon on the Mount*, a sermon delivered by Christ to his disciples on the blessings of a good and pious life See *Matthew*, V—VII

*the 13th chapter, etc*—St Paul preached Charity and Love  
*the Gospel of John*—giving a reliable account of Christ  
*the General Gospel of James*—addressed to a mixed audience of believing and sceptic Jews It was designed to correct errors in doctrine and practice among the Jews

*the Epistles to Timothy*—by St Paul, defining the duties of church officers and describing Christian patience under afflictions

*the 8th chapter of the Romans*, *i e*, the 8th chapter of St Paul's Epistle to the Romans, in which it is taught that "To be carnally minded is death, to be spiritually minded is life and peace"

*the 5th and 6th chapters of the Ephesians*, *i e*, the fifth and sixth chapters of St Paul's Epistle to the Ephesians, in which certain practical duties—as duties to wives, husbands, parents, masters, neighbours—are inculcated

*the same chapters of the Galatians*, *i e*, the fifth and sixth chapters of St Paul's Epistle to the Galatians, in which adultery and filthiness are condemned, and love, liberty, toleration, and purity are dwelt upon

*Book of Proverbs*—by Solomon, a collection of wise sayings, plain and practical rules, worth committing to memory, by students of all denominations, *i e*, irrespective of caste, creed or race

*directory*, a guide-book

*Principal Lee* John Lee, D D, Principal of the University of Edinburgh, wrote Lectures on the History of Scotland, and died in 1859

*owed no small part*, was indebted for a great measure  
*practical sagacity famed*—the Scotch are always canny, shrewd, and practical  
*body*, collection

*seasons of devout meditation, occasions of fervent prayer or pious contemplation*

*the Psalms* The Book of Psalms contains about 150 psalms of which nearly one-half, i.e., 73 are by king David, called the sweet psalmist of Israel

*the great minstrel monarch*—King David, king of the Jews, always represented with a harp

*commended, recommended.*

*calculated, designed*

*infuse, pour into*

*catholic piety, piety free from bigotry, liberal or universal piety*

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*make rich . soul, enrich the moral nature*—a line from Tennyson's *Princess*

*proper, appropriate*

*habitual atmosphere, influences ever surrounding a person*

*higher, spiritual*

*Emotional drill, discipline of the Emotions, training of the feelings* Plato includes music in the curriculum of Education

*heathen, pagan*—opposed to 'Christian'

*enjoins, directs to be observed*

*lofty-minded polity, ideal state described in The Republic*

*some of the wisest chapters*—Book III Taylor's Translation, p 83, et seq

*with all our pretensions, although we pretend so much to be better or wiser than the old heathens*

*in these backward to understand, in these so called advanced times we rather fail or are unable to realize the importance of music so much*

XIV *decorated pictures, furnished with images of noble men*

*good great*—morally . intellectually

*familiarity .men* Compare Longfellow

"Lives of great men all remind us  
We can make our lives sublime"

*sermon so effective, so practical a sermon.*

*the voice*—conscience

*potency, persuasive power.*

*like the voice of many waters*—a Biblical phrase, *Revelation*, I, 15, XIV, 2, *Ezekiel*, XLIII, 2

*Go thou and do likewise*—*Luke* X, 37, said by Christ to his disciples after he had finished the parable of the Good Samaritan

*heroic opportunities*, occasions when one could exhibit feats of heroism

*if you stage*, if you have not the same opportunities to exhibit proofs of your valour

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*manhood*, manly determination

*virtuous persistency*, unshaken virtue

*is bent on circumstances*, have a mind to turn to the greatest advantage his own resources and the circumstances in which he is placed

*delusion*, error, mistake

*the greatness act*, their high rank in life

*the volume achievements*, the great noise with which the people laud their exploits to the skies

*Moltke* Helmuth Karl, Graf von Moltke, (1800—1891), German Strategist, took a leading part in the war against Austria, and at its close became immediately engaged in preparations for mobilising the army in view of a struggle with France. When the rupture came, it was he who planned the campaigns which led to the overthrow of that country and the unification of Germany. He wrote a treatise on Poland and several Autobiographical works

*in council*, holding consultation

*on the eve of a great battle*, when a great battle is about to be fought

*shift the centre of gravity system*, alter the political relations of Western Europe. The object of the Franco-German War was to check the growing power of France. If the centre of gravity of an object were shifted, it could not be steady, and no equilibrium could be restored till the centre of gravity of the object could be found

*practical wisdom*, clever adaptation of means to ends.

*discrimination*, right judgment of men and manners

*tact*, skilful management of men and things

*delicacy*, due regard to the feelings of others while exercising authority over them

*provost*, the chief magistrate of a city or town in Scotland—corresponding to an English mayor

*provincial*, of a province—not 'chief' or 'capital'

*water-bill*, a bill for the supply of water, the rate or tax to be paid by the people for the said supply, &c

*moral heroism*, exhibition of high moral powers

*that moral heroism least* Compare Wordsworth—

"Strongest minds

Are often those of whom the noisy world

Hears least"

*humblest spheres*, lowliest duties

*circles most unnoticed*, the most obscure situations in life

*Walhallas*, the asylum of the souls of heroes slain in battle according to Scandinavian mythology In Germany, it is a public building in which statues of great men worthy of commemoration are placed Prof. Blackie refers to the former

*follow after*, pursue

*in the direct view of*, before

*a cloud of witnesses*, a large number of witnesses—a Biblical phrase, see *St Paul's Epistle to the Hebrews*, XII, 1

*Would, if you would.* \*

*Calvinists*, followers of John Calvin (1509—64) who did more than any other man towards formulating the doctrines of the Reformed Church His *Institutions of the Christian Religion* appeared in 1536

*Arminians*, followers of Jacobus Arminius, (1560—1609), a Dutchman who was chosen to defend Beza's doctrine of predestination

*split straws*, make fine distinctions, note subtle shades of difference

*Splendid Eleventh Hebrews*—on Faith "Faith is the substance of things hoped for, the evidence of things not seen"

*netted snares*, puzzles, intricacies

*logomachy*, war of words, controversy—Gk *logos*, word, *mache*, contest

*sublime*, dealing with a sublime topic

*the Great Apostle*—St Paul

*succinct summation*, concise summing up

*teaching by concrete examples*—the examples of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sara, Moses, David, Samuel, &c, as men of faith



## Page 83—

*studded*, adorned

*lolling*, reclining at ease, lounging

sorry caricatures of humanity, miserable and contemptible pictures of human characters, *caricature*, a picture or description in which peculiarities are so exaggerated as to appear ridiculous—from *It caricare*, to load, burden, blame, load a car

*Thackeray* William Makepeace Thackeray (1811—63), author of *Vanity Fair*, *Esmond*, and other novels *Foker* is the caricature of a dandy, *John Sedley*, of an Indian Nabob other popular novelists—Dickens, Disraeli, Trollope, &c seriousness, earnestness—opposed to ‘frivolousness’

*seeds*, germs

*for myself*, as regards myself, for my own part.

*feeble amiability*, weak charm

*his best characters*—Laura, Amelia, Becky Sharp, Dobbin, *Esmond*

*bracing*, invigorating

*once hands*, at one time the *vade mecum*

*fallen into the shade*, neglected, become obscure

*Plutarch*—his ‘Parallel Lives’

*rich type*, excellent and divers sort

*the very stuff made*, the right material out of which the ablest men must be made

*critical*, correctly judging—Hallam, Gibbon, &c

*have a small educational value*, are of little use for purposes of instruction

*set against*, opposed to, compared with

*fine instinct for*, delicate unerring appreciation of

*shine out so conspicuously*, are so bright and conspicuous or prominent

*classical picture gallery*, sketches of distinguished men of the classical or ancient times

*rare old Bætian*, Plutarch who was born at Chæronea, a town of Bœtia, and who had rare powers, as an historian, a *Bætian*, a phrase generally used to mean ‘a dull fellow’

*fribbles*, gay idle fops, triflers

*oddities*, eccentric men and women

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*monstrosities*, unnatural, sinful and horrible beings.

*set forth*, described

*fictitious narratives*, tales, story-books.

*the real blood and bone*, the substance or material  
*select*, good, exquisite, important

*Pericles*, (495—29 B C), the greatest of Athenian statesmen, became the leader of the democratic party in opposition to Cimon

*magnanimity*, high-mindedness

*scurrilous reviler*, vulgar railler, an abuser in coarse vulgar terms

*Luther*, the great reformer of Germany

*shod with peace*—so as to stand firm in the hour of sore need

*sword hands*—armed to do battle against the Tempter,—  
 Biblical See the *Epistle to the Ephesians*, VI, 15, *et seq*

*embattled array*, a host of men drawn up in the order for fighting

*Kaisers*, Emperors of Germany—like Cæsars of Rome  
*cardinals*,—next in order to the Popes Luther was persecuted by Charles V, Emperor of Germany, and Leo X the Pope

*Oberlin* Jean Frederic Oberlin, (1740—1826), was a Lutheran and pastor of Waldbach, then a wild, and barren district of Alsace During 59 years he laboured for the improvement of his parish and created industry and happiness where he had found ignorance and barbarism

*bland allurements*, pleasing enticements, tempting prospects

*Metropolitan preferment*, service in the capital city, *i e*, Paris

*rocky diocese*, wild and sterile parish

*moral and physical paradise*, a place of material prosperity and moral purity

*stereotyped*, fixed, unchangeable, in printing, to *stereotype* is to cast metal plates from movable types

*facts*, which are stubborn—opposed to 'Fictions'

*drive goads into*, be deeply impressed on "The words of the wise are as goads"—*Ecclesiastes*, XII, 11

*without beneath*, unless composed to convey a profound moral lesson

*iridescent froth*, shining charming bubbles, *iridescent*—from *iris*, a rainbow

*puff*—onomatopoeic word

*blows into nothingness*, destroys completely, washes away

**XV** *mirror*, exact representation  
*living influence*, influence of contemporaries  
*clever machinery*, ingenious contrivance  
*stirring nature*, stimulating the nobler feeling  
*very heart*, may not be remembered  
*coming path*, falling in your way

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*electric*, subtle, swift, and powerful

*Epiphany*, appearance in person,—a festival, celebrated January 6th, to commemorate the appearance of Christ to the wise men of the East—from Gk *Epi* and *phainein*, to show

*hath a devil*, is possessed with an evil spirit, said by the Pharisees with reference to Christ—see *John*, X, 20

*scribes*, expounders and copyists of the law among the ancient Jews

*Pharisees*, a sect among the Jews ostentatiously observant of rites and ceremonies, Hebrew, *parash*, to separate. They looked upon themselves as holier than other men, and therefore refused to hold social intercourse with them. In the *Talmud*, about ten classes of them are enumerated with significant names—Dashers, Mortars, Bleeders, Cryers, Alms-givers, Stumblers, Immovables, Strong-shouldered, Pestle, and Dyed Pharisees

*you are not the Pharisees*, you are not a snarling contemner  
*reverential receptiveness*, pious passivity

*delicate sensibility*, fine feeling

*well-conditioned*, properly, rightly constituted, healthy

*felt touch of*, felt the pleasant excitement of a Zealot run rapidly through your system when in contact with

*Chalmers* Rev Dr Thomas Chalmers (1740—1847), one of the most eloquent and distinguished of Scotch divines, headed in 1843 the secession from the Scotch Church and remained the most eminent of the Free Church minister until his death. "In the pulpit Chalmers reigned supreme. Though his manner was rough, and his accent broadly Scotch, the impassioned earnestness, the thorough abandon of the preacher overcame these drawbacks, and enabled him to thrill his audience with something of the emotion which possessed himself."

*Macleod* Norman Macleod, (1812—72), Scotch preacher and writer, was appointed chaplain to the Queen in 1854 and enjoyed her friendship. In 1869 he was Moderator of the

General Assembly Most of his writings appeared in *Good Words*, which he edited

*Bunsen*—see p 66, note

*fine suceptibility*, delicate sensibility

*the wisdom the Scotch*—descriptive of the characteristic excellence of each nation mentioned

*vivific*, life giving

*light wittings*, small wits

*grace Gamahels*, older teachers, Gamahiel was a learned Pharisee who counselled moderation towards the early Christians, and at whose feet Paul was brought up See *Acts*, V, 35

*frown*, find fault with, take to task

*are full of sap*, have sufficient nourishment, here,=are full of a moral life

*engrafted true vine*, drawing inspiration from a rich and healthy source We become great by coming in contact with great men, for they infuse their spirit into us

*come moral sun*, come into personal contact with morally great men who are capable of developing our mental powers and extending our sympathies In the physical world, the sun brings out flowers and fruits from a plant

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*are not altogether left to chance*—i.e., have a little guidance  
*contagion of*, the bad influence due to an association with  
*low company*, depraved or demoralised men, boon companions, debauchees

*at all events ban*, at any rate abstain

*marching into*, voluntarily court, willingly associate with  
*infectious power*, the power of spreading a bad influence

*borrowed half its strength*, derives its force partly

*the subject*, the person brought under its influence

*go about with*, wander in company with

*harlots*, prostitutes, public women The word, *harlot*, was originally used of either sex, and not always in a very bad sense It was used to mean a 'fellow',—probably from old High German *karl*, a man

*nothing the worse for it*, in no way corrupted by keeping company with prostitutes

*weakness of the flesh*, our natural inability to resist carnal desires, our human liability to yield to temptations

*puberty*, the period at which a man or woman is said to reach physical maturity

*haunts of dissipation and de lauchery*, brothels or houses of ill-fame, where people drink and dissipate their energies in lascivious ways

*hilarious excitement*, wild outburst of joy or mirth

*momentary sensuous lustihood*, a sudden and short-lived accession of physical vigour or lustfulness

*degradation*, debasement

*tolerant*, permissive, indulgent

*the most human species*, rakes

*toleration*, indulgence

*port with*, dally or play with

*regard*, point

*Robert Burns*, (1758—96), the national poet of Scotland, was the son of a poor peasant of Ayrshire, and had to work hard for his livelihood. When he entered Edinburgh and was received there with open arms by the nobility for his pure and national songs, he began to mix in high circles and contracted all the vices thereof. But he went to extremes, he lived a dissolute life and took to the bottle so much that he ran into debt and was worried with cares. What kept his body and soul together was the meagre income of his office as a gauger or exciseman.

*he knew performance*, his preaching (inculcation of noble precepts) did not accord with his practice. His famous lines are many, of which we quote a few here

The rank is but the guinea's stamp

The man's the gowd for a' that

Pleasures are like poppies spread,

You seize the flower, its bloom is shed,

Or like the snow-ball in the river

A moment white, then melts for ever

Affliction's sons are brothers in distress,

A brother to relieve, how exquisite the bliss!

Man's inhumanity to man

Makes countless thousands mourn

The heart benevolent and kind

The most resembles God

Princes and lords are but the breath of kings,

"An honest man is the noblest work of God"

*sarcastic*, cutting, biting

*Pliny* Pliny the Elder (23—79 A D), was one of the most laborious students that ever lived and perished in the eruption of Mount Vesuvius. Only one of his numerous works has come

down to us, *Historia Naturalis* Pliny the Younger was also devoted to letters from his youth. In his teens he wrote a tragedy in Greek, and spoke in the forum. His extant works are *Panegyricus*, a fulsome eulogium on Trojan, and the ten books of his *Epistulae*. The quotation in the text is probably from the works of the younger Pliny.

*paltry, mean*  
*have you care, take care*

### Page 87—

*mischanceful bard, unfortunate poet, Robert Burns*  
*hot blood and high pressure vitality, strong violent passions*  
 and high animal spirits, enthusiasm and exuberant energy  
*excuse or palliate, justify, or mitigate*

*not seize level, miss the golden opportunity to bring them*  
 up to your standard of morality (i.e., to improve them morally  
 and intellectually)

*not be slow theirs, hasten to take you down to their low*  
 standard, i.e., be quick to degrade or demoralise you

**XVI** *wise old bard of Weimar, Goethe*

*only not live at random, take care that you regulate your*  
 life according to certain fixed principles, whatever work you  
 may do and however you may fare in it

*fix set times, appoint certain periods*

*for calling yourself to account, for instituting a searching*  
 self-examination

*run long accounts, leave much arrearis*

*strike clear balances, settle accounts, so that you may find*  
 out at a glance whether you are a debtor or a creditor

*set seasons, stated occasions—monthly, quarterly, biennially*  
 or annually

*exactly souls, precisely in the same manner we must have*  
 certain fixed times at which to examine how far we have used the  
 trust that God has placed in us, i.e., if we have used, neglected  
 or wasted the opportunities given us by God for improving our  
 religious, intellectual or moral natures. Read the famous pas-  
 sage in *Rasselas*, where Dr. Johnson urges with eloquence the  
 necessity for 'stated calls of worship'.

*charts, maps, representing water and the adjacent land*

*bring no profit, help in no way, be of no avail*

*get into the habit of, accustom himself to*

*regularly, systematically, without interruption*

*illustrious*, renowned

*Pythagoreans*, followers of Pythagoras See p 18, note  
*who were school*, who attended to the culture of the  
 spirit as much as they looked after the discipline of the mind  
*model*, plan

*let not sway*, do not go to sleep, for sleep induces forget-  
 fulness of the incidents of our life

*Till thrice day*, till you have carefully taken an account of  
 your actions during the day

*whither thy steps*, where did you go? What did you propose  
 to do?

*what thing done*, what have you accomplished, and how  
 have you done the task which you could do well and with ease  
*what good omitted*, what good work have you left undone  
*summed the tale*, taken a full account, completely rehearsed  
 the occurrences of the day Compare Milton 'every shepherd  
 tells his tale'

*wipe out the bad*, dismiss the bad actions from your memory,  
 forget the bad actions

*gracious grief*, fitting regret, sincere repentance

*in the good be glad*, rejoice over your virtuous actions

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*the life of God in the soul of man*, godly life, truly pious  
 life

*cultivating*, observing habitually

*solitude*, loneliness, aloofness from society

*self-knowledge*, examination of what one has done, or intro-  
 spection,

*self-amelioration*, self-improvement

*commune still*, examine your mind, or reflect on yourself,  
 before you go to sleep

*said the Psalmist*—David in *Psalm*, IV, 4

*with tears*, weeping, in the spirit of sorrow, see *Psalm*,  
 LXXX

*long-drawn*, tedious, monotonous

*heavenly Powers*, Gods

*well-known*, famous

*a poet*, Goethe

*Methodistical*, strict and formal like the Methodists, a sect  
 of Christians, founded by John Wesley, so called from the  
 exact regularity of their lives at the Oxford University

*mawkish*, affectedly sentimental, literally, maggoty, loathsome

*let not wrath*, do not cherish, i.e., dismiss your anger from your bosom at sunset, for 'sufficient unto the day is the evil thereof'

said St Paul—in *Ephesians*, IV, 26

*plainly imply*, clearly indicate

*utility*, usefulness

*moral review*, retrospect of one's actions

*Sabbath*, the day of rest The *Christian Sabbath* is the first day of the week commencing at midnight on Saturday and closing at midnight on Sunday The Jews reckoned the day of rest from sunset on Friday to sunset on Saturday, for the Lord God, after his work of creation, rested on the seventh day.

*utilised*, used—for moral purposes as for religious purposes  
*the Jewish Sabbath*—see 'Sabbath' above

*Lord's day*, Sunday, the day when Christ rose from the grave

*this hygienic element*—rest once a week is necessary for the health of the body

*a fair arena of enlargement*, a fair field for improvement

*opened periodically*, i.e., once a week

*perfect freedom* professions, absolute emancipation from the impediments to religious life, the worldly occupations which require all our time and attention.

*not a few*, many,—litotes

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*bitter*, rigid, puritanic The Scotch are rigid Sabbatarians.

*solidity*, strength

*reliability*, trustworthiness

*recurrent rest*, returning Sabbath days

*eternal whirl and fiddle*, unceasing rounds of pleasure and mirth

*characteristic of*, peculiar to

*our gay Celtic Channel*, the French.

*beget*, engender, produce

*awful*, severe, stern

*march more steadily and creditably*, walk with a more decent gait which would do credit to them, do their week-day work more efficiently

*on the second day*—on Monday



*cultivated* . on the first, practised sobriety (did not drink too much) on Sunday

XVII *scientific*, inquiring—taking nothing on trust  
*anatomised*, dissected

*Knowledge* is of things seen

*aspiration*, desire to be good, i.e., rise above earthly concerns

*wing of aspiration*, what lifts the soul from earth to heaven

*prayer* In the writings of the Fathers, it is often urged that the office of prayer is to unite mankind with God their Creator See Jeremy Taylor, and Lucretius, *Rerum Natura*, II, ii, 54 Compare Tennyson, *The Passing of Arthur*

"Pray for my Soul More things are wrought by prayer  
Than this world dreams of Wherefore, let thy voice  
Rise like a fountain for me night and day  
For what are men better than sheep or goats,  
That nourish a blind life within the brain  
If, knowing God they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round Earth is every way  
Bound by gold chains about the feet of God"

*creeps*, grovels, moves slow and on a low plane

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*caged bird*, bird in a cage

*curiously confinement*, wonderfully active and engrossed with the mundane transactions

*so full self*, so very selfish

*beset* petitions, importune God

*that the laws convenience*, to suspend the course of nature, i.e., to work miracles at any time in order to help us

*divine decrees*, commands of God

*move in harmony with*, act in consonance or agreement with

*irrevocably*, unalterably

*concatenation*, a closely connected chain, or series—from

L *catena*, a chain

*possibilities*, events likely to occur

*prevail*, succeed, be granted

*the source nobleness*, the origin of all nobility in life, i.e., God

*hold high emotional communion*, have ecstatic or rapturous intercourse, maintain spiritual converse

*plant*, place

*attitude of devout receptiveness*, posture of pious passivity  
*ie*, absolute dependence upon God

*becoming*, appropriate, decent

*diathesis*, constitution, temperament—a, medical term,  
 meaning bodily condition, especially that which predisposes to  
 a particular disease, from Gk *dia*, through, and *tithenai*, to  
 place

*invoke*, call for

*manifest turpitude*, plain inherent baseness

*clear*, free from guilt

*Dionysius*, the God of wine—called also *Bacchus* To pro-  
 pitiate him, they held licentious revels called *Bacchanalia*

*Aphrodite*, Venus, the goddess of love

*consecrate*, render holy, sanctify

*thanks to*, let thanks be given to, owing to

*the Galilean fishermen*—the first disciples of Christ who  
 were fishermen of Galilee, a province of Palestine

*got beyond that*, left that behind, advanced above it

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*routine formularies*, set forms of prayer

*vital*, essential, chief.

*which breathe*, intolerable

*apostolic maxim*, the saying of an apostle

*pray without ceasing*, pray night and day—from St Paul's  
*First Epistle to the Thessalonians*, V, 17

*reverential dependence on*, lowly or meek submission to

*the supreme source of all good*, the fountain of all good, *ie*,  
 God

*speediest against*, quickest and the most effective cure for

*shallow self-confidence*, superficial self-sufficiency, conceit

*brisk impertinence*, pert insolence

*apt to spring up with*, very likely to grow out of

*charity*, love "Charity covereth a multitude of sins"

*puffeth up*, inflates, makes one proud

*edifieth not*, does not instruct

*knowledge not*—quoted from St Paul's *1 Corinthians*, VIII,

1 "Knowledge puffeth up, but charity edifieth"

*a pious tradition*, a holy or venerable custom

*to do daily meal*, to say grace (offer prayer) before dinner

*comely*, fitting, becoming

*serious*, grave, important—opposed to 'gay'

*cold form*, dead formality.

*as a fervid reality*, with enthusiastic earnestness

*like David poised* The stripling David slew Goliath, the Philistine giant, with a small stone hurled from a sling See 1 Samuel, XVII, 23—54 What does *catapult* mean?

*poised*, balanced.

*fight the battle. Israel*, battle for the righteous cause

*the God of Israel*—for whom David fought against the Philistines

*not of the devil*, not for a wicked or unrighteous cause

*whether .hand*, whether you do the work of a warrior or writer

*wield*, use, employ, handle

*insolent self-reliance*, saucy (proud and haughty) confidence in one's own strength or powers

*vain self-exhibition*, display of one's powers prompted by egotism

*exuberant enjoyment*, enjoying a full measure of happiness

*dark despondency and despair*, great gloom and hopelessness

*Bless me Father*—Genesis, XXVII, 34 Esau said this to his father when Jacob, his younger brother, had treacherously obtained the blessing which, by the Jewish law, was his birth-right, as he was the eldest son of Isaac.

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# APPENDIX.

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## SELECT QUESTIONS

1 Who are spoken of in Self-Culture as (a) the wise old bar of Weimar, (b) the late distinguished head of the utilitarian school of Ethics, (c) the great Punic captain, (d) the rare old Boetian

2 Mention what, according to Blackie, are the chief causes of untruthfulness in young men

3 Give briefly Blackie's estimate of the value of Logic as a means of mental culture

4 Explain what is meant by 'Shop' as a form of intellectual culture, and state its disadvantages and their antidote

5 Explain 'Stuff' and 'Fret', and show how they are inimical to Physical Culture

6 What is the vice *Nil admirari*, and what great writer is named as a type of those whose writings foster this vice?

7 How does Blackie divide Self-Culture? Briefly point out the value of books in acquiring knowledge

8 Give the substance of Blackie's remarks (a) on culture of the Imagination, (b) on the formation of style and habit of Public Speaking, (c) and on Observation

9 Describe the best means of cultivating the memory and the best ways of acquiring moral excellence

10 Explain *Cram*, and state the main objections to the use of *Cram*

11 "*Abernethy* was wont to say that the two great *killing powers* in the world are *Stuff* and *Fret*" Write notes on the words in italics

12 Explain fully —

- (a) No man was ever made great or good by a diet of broad grins
- (b) No one feeds on mere pepper and vanilla
- (c) Atheists can in fact fasten their coarse feelers upon nothing but what they can finger and classify, and tabulate and dissect
- (d) Not a few persons desires

13 Enumerate the moral virtues that young men should specially cultivate, and comment upon each

14 Account for our natural inclination to seek the causes of all things

15 Describe the importance of Mathematics, and Metaphysics as branches of study

16 Discuss (a) Imagination is not exclusively conversation with fiction, (b) The cultivation of admiration is an aid to intellectual culture, (c) we are miserable because we are governed badly

17 Explain (a) Jacob wrestling with an angel all night, (b) whose name is legion, (c) make rich the blood of the world

18 Give in your own words the substance of Blackie's observation on (a) the culture of the Imagination, (b) Professional Reading, and (c) Obedience

19 Explain —

- (a) The worst—nil admirari (p 17)
- (b) Practically—prayer (p 90)
- (c) He may be—for that (p 63)

20 How does Blackie prove that men often act a lie? What is the cause of untruthfulness in many young men? How are their characters portrayed?

21 Give Blackie's observations on *books* What authors are specially recommended in Self-Culture?

22 What are the good results produced by the writings of such men as Hume? Quote Blackie's words or sentiments

23 Explain —(a) the knowledge of limits—with our name (p 10) (b) A man who knows—humptious (p 16) Illustrate any four of those characteristics

24 "Nature is never—treatment" (p 41). This is one of the arguments used by Blackie to prove the necessity of exer-

cise To what extent can an Indian student follow his advice? What modifications can you suggest?

25 What are the marks of a good style? How may a good style be attained according to Blackie?

26 Give the substance of the following in your own words —

- (a) Artificial arrangements—early stage, (p 4)
- (b) The essential unity—enquire, (p 5)
- (c) The comical—way, (p 18)
- (d) Stick to the great—passions, (p 26)
- (e) A young man—shop, (p 30)
- (f) What a student—tobacco, (p 43)
- (g) The wet sheet—purposes, (p 52)
- (h) The music—irregular beatings, (p 52)
- (i) Byron's life—lesson, (p 58)
- (j) Every random—chaos, (p 63)
- (k) Be ye—doves, (p 67)
- (l) To live poetry—write it, (p 70)
- (m) Be not wise—said that, (p 74)
- (n) We live by admiration, hope, and love, (p 74)
- (o) No doubt—composition, (p 88)

27 What is health? Describe the moral effects of a military drill

28 Give the meaning of *bad policy and bad philosophy, slippery luxuries, wet-sheet packing, fundamental unity of type, the engrossing influence of shop, natural classification, cosmic reason, wise passiveness, a diet of broad grins, coarse feelers, a sort of human lobsters, lily livered followers at his back, leaden intellectual firmament, Roman submission to authority, pluck the beard, servus servorum, die in a ditch, Wordsworthian musings, lines of approach*

29 Write biographical notes on *Napoleon, Byron, Landor, Hippocrates, Pythagoras, Moltke, Luther, Plutarch, Oberlin, Sydney Smith, Bentham*

30 Give Blackie's views as to the connection between (i) morality and piety, (ii) liberty and obedience, (iii) greatness and goodness, (iv) cowardice and truthfulness, (v) poverty and crime

31 Explain, giving the context, the following —(i) To live poetry is always better than to write it, (ii) There is

nothing more proud or more paltry than Man, (iii) The fear of God is the beginning of wisdom, (iv) The plainest food is often the best, (v) Debauch is incipient suicide

32 Reproduce the medical maxims of Hippocrates, and the views of the Pythagorean school on the importance of self-examination

33 Discuss the moral effects of the writings of Thackeray

34 Derive and give the meanings of—*logomachy, concatenation, mawkish, prophylactic, poltroon, amulet, epiphany, diagnosis, diathesis, hippocampe, somerset, inculcation*

35. Explain—Platonic recipe, Linnean system, accidental sequence, tactical evolutions, seas of speculation, buckles itself to, storied procession, gird up your loins, gray record, *nil admirari*, intellectual parrot, constitutional walk, mnemonic systems, slavery of the paper, Brodstadien, hydropathic institutions, flaring beacon, cross-grained humanity, keep out the devil by a bolt, lie fallow, measure swords with, seediness, flings away the dice-box, boggle at, shift the centre of gravity of the political system of Western Europe, cloud of witnesses, iridescent froth, mischanceful bard, routine formularies, split straws, energising Reason, smells fastily

36 Write notes on the grave Gamaliels, Calvinists and Arminians, Walhallas, Christian Sabbath, Galilean Fishermen, the Stoics, Epicurus, Lucian's Dialogues, Great Apostle, the alone keystone, a Bruce or a Wallace, Thorwaldsen

37 Name the writers of *How to Observe, On Protoplasm, Complete Angler, Psalms, Sakuntala, and The Descent of Man*

38 Explain madness of externalism, the unveiling of sophistry, clip the wings of, alimentary comfort, shake hands with, take off his hat to the Queen, Juvenile affectation, fallen into the shade

39 In what connection are the following names introduced? Richter, Goethe, Carlyle, Coleridge, Aratus, Macleod, Chalmers, Lee, Wilson

40 Blackie has very appositely introduced a couplet from the Scotch verses of Robert Burns Quote the lines and explain them, and give the context

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